THE BOOK OF THE GRADUAL SAYINGS

(Anguttara-Nikaya)
OR
MORE-NUMBERED SUTTAS

VOLUME IV

(The Books of the Sevens, Eights and Nine)

Translated by
E. M. HARE

With an Introduction by
Mrs. C.A.F. Rhys Davids

Pali Text Society
Oxford, 2006

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VOL. IV

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TRANSLATED BY

E.M. HARE

TRANSLATOR OF *GRADUAL SAYINGS*, PART III

WITH AN INTRODUCTION BY

MRS RHYS DAVIDS, D.Litt., M.A.

Say on, sayers! sing on, singers!
Delve! mould! pile the words of the earth!
It may have to wait long, but it will certainly come in use;
When the materials are all prepared and ready, the architects
shall appear!

WALT WHITMAN

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INTRODUCTION

ANOTHER year, another milestone reached—the last but one—in the journey of a complete English translation of the Four Nikāyas of the Sutta-Piṭaka. And the MS. forming the last lap is, Mr. Woodward writes, already finished: the Gradual Sayings of the Tens and Elevens. As a reader of the present volume, it is for me a pleasure to testify to the high worth I find in the scrupulous love of accuracy, the literary style, the useful wealth of discussion and reference enriching these pages, all of it the disinterested work of the leisure hours of a busy life. If I say more, Mr. Hare will be threatening to resign, and that would be tragic, for his fine tools must not yet be downed. Let me come to a few terms where I should have written with Margarethe '*mit ein bischen andern Worten!*' But not by using anywhere idioms of more familiar literary diction. "Yoke-mate to asking" for *yācayogo* (p. 4) may not be oiled with familiarity, yet it is accurate: the liberal donor like fellow-ox with the less fortunate beggar. After all it may be the abrupt, seeming clumsy phrase that lives longer. Would the order: 'Stand and charge the enemy!' still thrill us as does that 'Up guards and at 'em!' of 120 years ago? On the contrary, I would just here and there have preferred the relatively unfamiliar Englishing. That I now give a few other-wordings here is by way of apology for having omitted to point them out in MS. stage to the translator, whereby they might have been mentioned in footnotes.

Certain Renderings.—P. 5: "worldly lusts" for *bhava-rāga*. 'Worldly' does not fit. The fetter here is 'lives' (*bhavā*) and 'worlds' (*bhavā*) brought into disrepute by monkish teaching. Future life had become a thing not hoped for (save of course by the saner Everyman), but a fetter to

more life. In the compound the plural is often implicit, but overlooked.

P. 13: "shall make mindfulness stand up" is less close to *satiṃ upaṭṭhapessanti* than "shall make present."[1] The Pāli had else been *uṭṭhapessanti.*

P. 23: "resolve" for *saṅkappa* is to waste a strong word on a weaker. I have gone into this makeshift for 'will' elsewhere, with all the subterfuges of translators to get fit rendering.[2] 'To fit' (*kḷp*) is here the root-idea. In it we have the man as India saw him, 600 B.C., thinking, then adapting, fitting act to thought. But 'resolve' is a very synergy of the whole man: will to act with coefficient of thought and desire.

P. 30: "This discriminative body" for *saviññāṇako kāyo* is misleading. The *kāyo* was never held to be the discriminator. The adjective simply implies him:—body-cum-man-the-survivor, or later, body-cum-mind as in the phrase *saviññāṇako samanī sasaññī* (*K.S.* i, 62; ii, 252; iii, 80; vi, 311; *Sakya*, p. 244).

P. 180: "The onward way" for *niccaṃ maggaṃ*. *Niccaṃ* is here adverb of time. *Cf. niccaṃ bhattaṃ* quoted in *Points of Controversy*, p. 63. I should prefer 'ever.'

ever
She clears the Way to faring well hereafter.

P. 214: "struggle" for *appaṭivāṇī* is to disregard a fine, if negative, term by a rendering needed for other such, which are positive. 'One who does not hinder (the self)' is more accurate. Compare the reference (as to a 'classic' phrase) in *Dhamma-saṅgaṇi*, § 1366 (*Buddhist Psychol. Ethics*, 2nd. ed., p. 333, (vii).

P. 257: "be not vain" for *mā maññi*. Here the Commentary has misled with 'Don't be arrogant.' The older meaning of *maññati,* once nearer to 'thinking,' is 'Don't imagine, don't get ideas into your head' (because of praise).

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[1] *G.S.* iii, 226. *Cf.* K.S. i, 214, *n.* 3; ii, 157.

[2] *Sakya*, p. 85 *f.*; Law, *Buddhistic Studies*, 'Man as Willer.'

Pp. 190, n. 1; 281: *Sampadā* is here sometimes rendered by 'perfection,' usually by 'achievement.' The latter alone is right. Unless we lower our conception of what is perfect, perfection is too lofty a term.

Attha. I agree with the translator in deploring, as a rule, the rendering of one Pāli word by different renderings. We translators are at times really criminally lax in this matter. We have at times become not guides but bandits. But here and there a different rendering may be the better guide. In any language a word may come to be used with a meaning which has changed in value. Thus our own 'become' has undergone a change, to mention no others. *Attha* is such a word. Buddhist exegesis distinguishes seven or eight meanings, of which 'weal' and 'growth' are two;[1] but it has long lost sight of the religious meaning: 'the sought for, the needed.' In the First Utterance we see this meaning as that which a man seeks in the way to salvation. In the mission charter of the early days of the Order we see another meaning used: *Sâttha savyañjana*: 'spirit and letter,' a value betraying later, literary growth in a thesaurus of Sayings. *Cf.* below, where 'meaning-knower' is *atth'aññū*, p. 75. Into this I have gone in Vol. III (p. ix). That the two renderings in III have blossomed into the twelve of IV is regrettable. But in that the translator has so well warned the reader in the preface, his notes, and in his admirable index, no harm need follow.

'The Cool': in his thoughtful and informative note on this (pp. v—ix), Mr. Hare has put us all in his debt for doing so much to clarify the muddled values in most minds on the subject of nirvana, and I leave readers to weigh his words. For myself, I judge that the Oxford Dictionary has been primed from some ill-informed source in its definition. Apparently the earliest use of the word is in the Hindu Bhagavad-Gītā, which upsets the 'Buddhist' monopoly of the term. But I have gone into this in recent books.[2] I can understand the ideal state figured in a warmer country by the figure of

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[1] *Hita, vuḍḍhi. Cf. KS.* i, p. 317.

[2] *Sakya* 112, 167 *f.*; *Manual* S.P.C.K., p. 175, 230, 305. *Indian Religion*, 8, 91.

coolness, and we have saintly attainment in this life actually so figured in the term 'sītibhūta.' But 'cool' (see *b*, p. xvii) *added to this* weighs down the preoccupation with 'body.' And whereas, in the defining passages so usefully quoted, it is the weal of the man, not of the no-man, that is brought out, it was certainly at no time a bodily weal that was taken into account. Ultimately it was the perfection in some ineffable way of the very Man—*i.e.*, spirit, soul. In worth of the Best, the Highest, the Most, man has never transcended the Very Man.

Lastly, there is one rendering where, albeit unawares, the translator has needlessly played into the hands of decadent Buddhism, a rendering in which he was but following our bad example, and where I ought not to have failed to warn him. This is on p. 108, where *bhavassa pāragū* is given as

Beyond becoming hath he gone.

The faulty precedent here was *Kindred Sayings*, i, p. 247; *ibid.*, iv, p. 141; *Gradual Sayings*, ii, p. 10, given respectively as

who hath transcended . . . ill .
becoming he's o'erpassed . .
passed o'er becoming . . .

In *Minor Anthologies*, VII, Dhammapada 348, a later publication than my *Kindred Sayings* i, I have made amends, and have rendered *bhavassa pāragū* by a more accurate way:

Let go the past, let go the things hereafter,
let go the middle things, yon-farer of becoming!

Namely, the compound *pāragū*, literally 'yon-farer,' whether the 'yon,' or 'further,' be in 'things' (*dhammā*), or mantras, or decay (*jarā*), or the three Vedas, is nowhere, in Pāli exegesis, equated with any word indicating 'done with' or 'transcended' (*e.g.* with *ati-*). It is said to mean versed in, master of, accomplished in. This is well rendered in Chalmers's Sutta-Nipāta as 'versed in every mental state,' and by Rhys Davids, 'mastered the three Vedas.' Pāli exegesis describes this as in six modes: super-knowing, understanding, riddance, making-become, realizing and attainment (*S.N.A.*

ap. verse 167; *Dh.A. ap.* 348). The *S.A.* has no comment on either context.

It may be said that where, as above, 'ill' is in question, transcendence seems the more plausible rendering. But consider! For Buddhist editors 'ill' meant mainly, or even solely, the *physical ills:* old age, disease, death. And Gotama, the man eulogized in the passage (*K.S.* i, 247), had not 'got past' any of these three; all lay yet in his path. But he had at least wayfared further through them than had most, he 'understood' them better than most.

To speak of going beyond becoming, when for original Buddhism becoming was the very nature of man, the very guarantee of his ultimate perfection, is to bring in the later monastic usage (and dread) of *bhavā* (*i.e.* lives, worlds) where we have no warrant to do so. I would beg readers to substitute the reading

Yon-farer of becoming he,

and Mr. Hare to accept our apology for misleading him, my apology daring to include one from the alas! far-distant Mr. Woodward. He will doubtless see, in the rendering of *pāragū*, as an advanced stage in the More, and not as a having overpassed, a brother-phrase of that *brahmacariya-pariyosāno* which we had last year in the previous volume (p. 61), in a verse with which my Introduction ends:

Now am I bound to become one turning no more back;
I shall become a Further-Farer in the life divine.

Way and Brahmacariya.—It is good to see the Commentator here reminding us that the man seeking the End of the God-life is, for Buddhists, no young fellow-my-lad pledged as student to chastity (with which the word *brahmacariya* became linked as synonymous, and as which Buddhist examination canditates still translate it), but any layman in earnest about things in life most worth while; things which original Buddhism figured as 'the Way,' the way of Becoming—a happy yoking which alas! suffered divorce, surviving only in the worsened figure within a figure, Bhavacakka: the

Wheel of Bhava, a Bhava no more associated with Growth but with 'lives' and 'worlds' held to be only 'ill.'

Incidently, about Way: it is a noteworthy feature, completely overlooked, that the way as 'eightfold' (*aṭṭhangiko*) finds *no place in these Eights*, any more than do the 'Ariyan Truths' *among the Fours* (Vol. II). The Eight 'angas' (qualities, p. 162) are given, but not as belonging to a 'way.'[1] It is strong contributory evidence to our seeing in these two categories a later institutional growth, a feature of the ecclesiastical standardizing come to be held desirable in the Mauryan age. Nor for that matter do the Four Satippaṭṭhānas, or the Four Efforts, find definite recording as Fours, nor the five 'khandhas' as a Five. All of these find only *incidental mention*, as possibly later insertions.

Again, it is only in this volume that I have found the word *samparāyika*, 'of other worlds,' 'hereafter,' linked with the Way. In the Suttas and Vinaya it is *attha*, the goal or *summum bonum* (rendered by 'weal' or 'good,' or 'eternity'!) that is *samparāyika*, or again, *sukha*, 'happiness.' *Attha* is there distinguished into (*a*) *diṭṭhadhamma* 'of this life,' and (*b*) *samparāyika*, 'of other worlds.' But Way is just 'of other worlds.' Metre-exigencies may have affected matter; but what, if that was so, has been selected is the seeing otherworldness in the Way. With the emphasis lent by the inserted 'eightfold,' it is just as 'of this life' that Buddhists came to view the Way.

It was indeed inevitable, that with the fading out of the reality of the self, the man, as user of body and mind, interest in his hereafter should also wane. It is impossible to maintain the forward view and a vivid sense of present responsibility with the belief that future destiny is to be just a resultant body-cum-mind complex. Yet to what a different attitude in the Founder and his co-workers does not a Sutta here and there bear testimony! Look at the Sutta 'Gayā' in the Eights (p. 201): The Founder is stated to be measuring, as stages of spiritual progress towards full 'awakening,' his

[1] As such, they emerge once in the Tens. The subject will be more fitly summed up in the last volume.

progress in communication with worthy men of worthier worlds and in acquisition of their higher 'knowledge and vision'! And in the catechism presented as a dialogue between those two leading men, Sāriputta and Mahā-Koṭṭhita (p. 254), as to "the end for which the godly life under the Exalted One is to be lived," the questions are concerned with its results not here but on the liver's hereafter (*samparāya-*).

The End of the Godly Life.—The reader should here notice how often this subject of inquiry recurs, and what a variety of reasons for so living are given. He can now refer, in translations, to eleven other such recurrences.[1] The reasons authoritatively given are practically all of monastic values, given to monks or to wandering students (*paribbājakas*). With one, the riddance of desire (*chanda*), I have dealt in my *Sakya*, p. 87 *f.* There are only two instances where the reason given comes near to a reply worthy of men who saw the 'end' as the goal of a long Wayfaring in becoming, or progressive effort. Sāriputta is associated with both: in one he is questioner, in the other, answerer. (I mean only that his name has been linked to both catechisms.) As questioner (in *Majjhima*, No. 24), he elicits from Puṇṇa that the 'godly life' is lived to effect progress from one attainment to another till the goal is reached, even as the king effects a forced journey best by chariot-relays. In the present case he insists, more concisely than Puṇṇa, that life under his Leader is a perpetual quest in attaining the yet unattained, in other words, in becoming the better man, in the pursuit of a 'making-become,' in the winning of the title 'bound to become' (*i.e.* the goal-winner)—*bhabbo*—with which these Gradual Sayings are so worthily preoccupied, and which reverberate through them.

Neither Sutta has escaped man-handling, monk-handling. In both the goal is no longer defined as *attha*, or as *t'amat'agge*, the immortal Highest, of the Founder's opening and final utterances. And the end of the present Sutta has for me the appearance of a gloss, an appendix, not found in the

[1] *Further Dialogues*, i, No. 24; *K.S.* iv, 27 = 87 = 172; v, 6, 25 *f.*, 217, 243; *G.S.* i, 99; ii, 28; ii, 248.

other analogous Suttas. I suspect that as a result of the formula of the four ariyan truths being drafted too late for the Fours section, it was felt advisable to make good somehow in these later comers into the 'More-numbered Suttas.' Moreover, the yet unattained is conceived too much *in terms of mind*, to little of spiritual or 'man'-growth. Both Suttas start with morals (*sīla*); but that is all. 'Character,' saintliness, find no place. Preoccupation with 'mind,' the growing vogue, has greatly diverted the first gospel of Sakya.

The Arahan Theory.—Once more the student of the Canon's history can mark how attention to the notion arahan and arahanship has been growing in these Sayings, albeit not so much as in the Third Nikāya. This he can see in a moment by reference to that Pāli Index volume. I have here no space to say more.

Sakyans, Monk and Lay.—Let us turn from teachings to teachers—and others. First to the Sakyamuni. Three rays of yet unnoticed light are thrown upon him by this volume. It shows him, not as a Superman, but as very human, pleading loneliness felt as trying, protesting against wordy sermons, fending off the over-clinging adherent. Thus, (p. 235): "Stay awhile till another comes; we two are alone"; (p. 238): "You were long a-preaching!—my back was aching" (p. 198). "But this is just how some foolish fellows beg of me; when I have taught Dhamma, they think I am just the one to be followed." These suggest old memories; we are in them in pre-Buddha-cult days.

Of Sāriputta I have spoken. Of Moggallāna the incidents in two Suttas: his ejecting a man as a result of psychically discerning his corrupt thought, his laziness, his besetting vanity (pp. 51, 142 *f.*), are no less suggestive of true things long borne up in tradition. Of Anuruddha and his 'chum' Kimbila, of Nanda, Nandaka and especially of Nandamātā, the psychic woman, we are glad to hear more; no less is light on Anāthapiṇḍika (Sudatta) and Sīha welcome. The charming verses addressed to the fractious Sujātā, wife of the former's son, it is good to read (p. 56). And the outcry among the Jains at Vesālī (pp. 124 *ff.*) over Sīha's carnivorous

housekeeping, and his prompt repudiation of what he had done, are interesting testimonies to the new value in bodily life which had sprung up, and of which, long after, the Asokan Edicts proved the enduring vitality, especially as work of a king seeking the suffrages of his Jain subjects.

Perhaps the most provocative mystery in the book is the unconnected undiscussed list of twenty-six laywomen (p. 229) among the Eights, the Commentary apparently throwing for the translator no light on the matter.

The passages on Anuruddha deserve attention, but space fails to give it here. Readers may compare with the verses 901-2 in *Psalms of the Brethren* the improved rendering in the opening verse, p. 160 of this volume. Anuruddha discerns that in his leader's teaching his 'purposes' (*saṅkappa*), *i.e.* his will has undergone expansion by something more, new; further, namely, in the Way. Not for him is it to fritter will away on the many in the Less, the not this, not that.

Charity and Faith.—Two last words: the reader cannot fail to see how praiseworthy 'giving' (*dāna*) is often recorded as being; he will also hear sometimes that in Buddhism it is faith that matters little as compared with knowledge; in other words, Buddhism is not a religion of the Creed. Let him check these standpoints by noting how, at the outset, this volume *describes* 'faith' (*saddhā*) in the *very terms of creed*—viz., by the formula affirming the reality and functions of the Exalted One; how, a little further (p. 15), it is made clear, that charity begins, not at home, not with the sick and needy, but with the Order of monks. So much surer was 'merit' to the donor—so Buddhism came to teach—when the recipient was 'worthy of offerings.'

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY,
November, 1934.

THE TRANSLATOR'S PREFACE

This translation, begun in 1925, was finished and typed out some years ago, but it had to wait its turn for publication. This has given me an opportunity to revise and rewrite many of the suttas, which I have done; and in consequence I fear there are some discrepancies in my references to the Sinhalese editions of text and commentary. I have not always had by me the fine 1915 edition of the former, referred to in my preface to Vol. III; apparently neither the library of the Royal Asiatic Society, Colombo branch, nor the Colombo Museum possesses a copy, and all I was able to borrow from the latter, by permission of the Director, was a badly printed, hotchpotch volume, and this for one week only, with some four hundred and fifty pages to consider! As to the commentary, in 1925 I had not, of course, the 1931 Hewavitarne Bequest edition with its full *apparatus criticus*; I have used this freely in revision.

I have again been fortunate in persuading Mrs. Rhys Davids to write an Introduction; and though at the time of writing I have not read her remarks, I here acknowledge my grateful thanks to her for undertaking it, and for her abundant (*opānabhūta*) encouragement in connection with this volume.

As to terms, in Vol. III I adopted, with her approval, 'canker' for *āsava*; in this volume I make trial of 'cool'—as noun, verb and adjective—for the derivatives of *nis* and *pari-nis* $\sqrt{}$*vā* (*nib-bāna, -buta, pari-*, etc.), but not, I fear, with her whole-hearted approval; for she writes: 'I leave it to you to justify this rendering!' (see, too, note 5, p. 40).

Now the Oxford English Dictionary defines *nirvāna* as follows: 'In Buddhist theology, the extinction of individual existence and absorption into the supreme spirit or extinction of all desires and passions and attainment of perfect beatitude,'

and if it be remembered that Buddhism was in the first place but one of the many reforming movements of the time in the main stream of Brahman culture—this volume itself shows there were many such (see pp. 20, 124, 221, 287)—and how this particular movement flourished, for a time, above all others in India, forced its way north, south, east, to Tibet, Ceylon, Japan—in its journeys no doubt absorbing (and at times being itself absorbed) by the cults of peoples of most diverse climates; yet for all that, where it survived, retaining a profound veneration for Gotama as awakened (*buddha*), for his disciples as beings awakening (*bodhisatta*), or as worthy (*arahant*), envisaging an element (*dhātu, dharma*), or perhaps an 'event,' beyond heaven and hell 'to which all creation moves '[1]—it will be agreed that this definition is rightly thus comprehensive.

But this definition is not precise enough for the primitive 'sayings' recorded in this volume, which, it may be supposed, have not suffered from editing as much as the more literary compilations of the *Dīgha* and *Majjhima Nikāyas*.

Firstly, I deal with the meaning of the derivatives of *nis* and *parinis* √*vā* as they occur *in this volume*, and secondly, etymologically.

(*a*) As to *nis*√*vā* and its derivatives, here we read *nibbāna* is just happiness (*sukha*, ease, contentment), see pp. 9, 279; some folk are near it (*santike*), p. 17; one fares to it by musing, and there is at the same time obtained delight, comfort, well-being (*rati, aparitassa*(*nā*) *phāsuvihāra*), pp. 74, 156; Dhamma leads to it and at the same time to dispassion, ending, calm, knowledge, awakening (*virāga, nirodha, upasama, abhiññā sambodha*), pp. 97, 285; it is the getting rid of the conceit 'I am,' pp. 233, 237; the same means to attain it are necessary to attain security, the deathless, the fearless, tranquillity (*khema, amata, abhaya, passaddhi*), pp. 298-9; the achieving of it is freedom from ill, p. 163 (the rendering there is not literal); and in the musings and supersensuous abidings men are said to be without craving and '*nibbān*-ed' (*nibbuta*), p. 277 *ff*. But we do not find the notion of 'perfect beatitude.' That

[1] Tennyson's *In Memoriam*.

it excluded passion and generally desire, is admitted, though this does not seem to be actually stated in this volume; desire-to-do (*chanda*) was considered a requisite, see p. 241. Again, the idea of 'absorption into the supreme spirit' is not found here. If *dhātu*, element, be taken as spirit, it is qualified by *anupāda*, without attachment, detached, pp. 139, 210; and in the ocean simile at p. 139, it is the fullness and emptiness of this element that is considered, not the absorption concept, a concept which is primarily brahmanic (see *n.* 5 there). Nor do we find 'extinction of individual existence' referred to; in the simile of the flame, p. 2, it is the heart's release that is considered; in the simile of the heated bit of iron, pp. 41 *ff.*, it is the progress to *anupāda parinibbāna*. There is the idea of 'making an end' (*nirodha*), but this is generally sandwiched in between dispassion and calm and then no doubt refers to the ending of passion (*cf.* also p. 100, but to the contrary p. 275 *ff.*).

(*b*) As to *parinis* $\sqrt{v\bar{a}}$ and its derivatives, where the 'extinction' theory is most likely to occur, we find *anupāda parinibbāna* defined as follows: 'poise,' 'yearning not after life,' 'realizing the peace,' 'getting rid of all leanings towards conceits, lusts, etc.,' 'canker-destruction,' 'mind-emancipation,' see pp. 42-3. In the well-known Māra and Buddha scene (just before the latter's death) which recurs in this volume, p. 206 *ff.*, Māra urges the Buddha: '*Parinibbātu 'dāni bhante Bhagavā!*' 'Lord, let the Exalted One now *parinibbān*!' but it is noteworthy that in the *gāthā*, which is likely to be older than the prose, there is no mention of either *parinibbāna* or *nibbāna*. In fact I am inclined to think that the Pāli reading is wrong and *Divyâvadāna* right,[1] and that the idea of extinction arose because it just seemed fitting at Gotama's death. The Buddha, it is said, did not tell what happened to a tathāgata after death, see p. 39. Now at p. 54 it is said

[1] See p. 203, where '*koçam ivâṇḍasaṃbhavaḥ,*' for our text (with *D.* and *S.*) '*kavacam iv'attasambhavaŋ.*' At *A.* iv. 176 (below, p. 120), we have '*Ahaŋ . . . avijjaṇḍakosaŋ padāletvā, eko'va loke . . . abhisambuddho.*' Rhys Davids considered the verse 'obscure and possibly corrupt,' *Dial.* ii. 113. *Aṇḍakoça* = 'mundane egg, universe,' Macdonell's *Sk. Dict.*; see *Chândogya-Up.*, 19*th Khaṇḍa* (*S.B.E.* i., 55).

that when a monk '*parinibbāyati*,' he cleaves not, craves not, but knows there is no more of this state here (*itthatta*); at p. 27 it is said of recluses that 'each tames self, each calms self, each *parinibbāpe(n)ti* self'; at pp. 8, 9 and elsewhere—see index *s.v.* 'cool' a variety of *parinibbāyiyo* (those who *parinibbāyanti* or are *parinibbutā*) are given. If *parinibbāna* means complete extinction, *parinibbuta* must mean some one or thing completely extinguished; but in the *gāthās*, pp. 69, 223, where this word occurs, this meaning can hardly be intended; in fact in the second instance the Buddha is represented as saying of himself, '*So'haŋ . . . mutto . . . nāgo 'mhi asekho parinibbuto.*' There is one more derivative in this volume, viz., *parinibbāyika*, an adjective qualifying Dhamma, see p. 152.

Then, secondly, as to etymology, *P.E.D. s.v. nibbāna*, observes: *Nir* + $\sqrt{}$*vā*, 'to blow,' is already in use in the Vedic period, see *nibbāpeti* . . . ' where '*nirvārayati*, caus. of *nirvarati*, influenced in meaning by *nirvāpayati* (caus. of *nirvāti*)=to make cool by blowing (*e.g. R.V.* x. 16. 13).' Macdonell's *Sk. Dict. s.v. nis*$\sqrt{}$*vā* gives the following meanings: 'Blow; go out, be extinguished; be cooled, assuaged or refreshed: *nirvāpaya*, extinguish, quench; free from heat, cool, refrigerate.' *P.E.D.* continues: 'We do not find its distinctive application till later and more commonly in popular use, where *vā* is fused with *vṛ* in this sense, viz. in application to the extinguishing of fire, which is the prevailing Buddhist conception of the term. (*Cf.* the use in similes on pages 27 and 214 below.) *Only in the older texts* (the italics are mine) do we find references to a simile of the wind and the flame (*cf.* p. 2) . . . thus to the Pāli etymologist the main reference is to the root *vṛ* (to cover) and not to *vā* (to blow).' If such be the case, is it historically correct to say that *nirvārayati* was 'influenced in meaning by *nirvāpayati*?' Is not just the converse more probable?

If, as Mrs. Rhys Davids has put forward in her 1928-34 publications, Gotama's original teaching was a bidding 'to become,' 'to make-become,' in contrast to the brahmanic insistence on ritual and sacrifice (*cf.* also p. 98 on 'the breaking up')—and surely in all reform movements it is

similar—and "the term *nirvāna* is a later arrival in Buddhist terms for that ultimate 'Well'" (*Indian Religion and Survival*, p. 92); it may well be that originally the term conveyed merely an *attitude of mind* as, for example, did *virāga*, *khema*, *upasama*, *abhaya*, and nothing more; and that the 'extinction' theory grew up with its natural complement, the 'impermanence, ill, no-self' theory (*aniccaŋ*, *dukkhaŋ*, *anattā*). With this in view I have throughout (except in three similes, pp. 2, 27, and 214) rendered the derivatives by 'cool.' Moreover, by keeping to one word, it is possible for the non-Pāli-ist better to *see* what is in the original text. It has been pointed out that Max Müller in his *Dhammapada* uses desire for sixteen distinct Pāli words; but surely that is no greater fault than rendering the same Pāli word in sixteen different ways. And in this I must plead guilty, for on indexing I find I have translated '*attha*': goal, hope, promise, purpose, scope, truth, good, weal, sake, meaning, spirit, essence. But how much more impressive and truer to text had one word, such as purpose, been used!

In conclusion I take the opportunity of thanking Mr. F. L. Woodward for reading through in detail my original manuscript, for his many annotations thereon, brightening the way (*yathā pi cando . . .*) and for his unfailing help.

E. M. HARE.

COLOMBO.
1934.

CONTENTS

THE BOOK OF THE SEVENS, EIGHTS AND NINES

PART IV

(The Book of the Sevens)

CHAPTER		PAGE
I.	TREASURES	1
II.	LEANINGS .	6
III.	THE VAJJIANS	10
IV.	DEVAS	16
V.	THE GREAT SACRIFICE	22
VI.	THE UNEXPLAINED	39
VII.	THE GREAT CHAPTER	63
VIII.	THE DISCIPLINE	95
IX.	THE RECITAL	98

(The Book of the Eights)

I.	ON AMITY .	103
II.	THE GREAT CHAPTER	117
III.	ON HOUSEHOLDERS	142
IV.	ON GIVING	160
V.	THE OBSERVANCE DAY	170
VI.	THE GOTAMID .	181
VII.	ON EARTHQUAKES	194
VIII.	THE PAIRS	210
IX.	MINDFULNESS	219
X.	PASSION	229

(The Book of the Nines)

I.	THE AWAKENING .	231
II.	THE LION ROAR .	248
III.	SPHERES OF BEINGS .	265

CHAPTER	PAGE
IV. THE GREAT CHAPTER	276
V. THE PAÑCĀLA CHAPTER	295
VI. THE SECURITY	298
VII. THE ARISINGS OF MINDFULNESS	299
VIII. RIGHT EFFORT	303
IX. PSYCHIC POWER	304
X. PASSION	305

Indexes

I. GENERAL .	307
II. SIMILES .	316
III. TITLES OF SUTTAS	317
IV. SOME PĀLI WORDS IN THE NOTES	319
V. VARIANT VERSIONS IN SUTTAS .	319
VI. SOME "MAHĀYĀNA" PARALLEL PASSAGES	320
VII. NOTES AND CORRIGENDUM	320

THE BOOK OF THE GRADUAL SAYINGS

(*AṄGUTTARA-NIKĀYA*)

THE BOOK OF THE SEVENS, EIGHTS AND NINES

PART IV

THE BOOK OF THE SEVENS

CHAPTER I.—TREASURES.

§ i (1). *The pleasant man.*

THUS have I heard: Once the Exalted One was dwelling near Sāvatthī,[1] at Jeta Grove, in Anāthapiṇḍika's Park; and there he addressed the monks, saying: 'Monks.'

'Yes, lord,' they replied; and the Exalted One said:

'Monks, cumbered by these seven things a monk is neither dear nor pleasant to his fellows in the godly life, is not respected nor what he ought to become.[2] What seven?

Consider the monk who is greedy of gain, greedy of honour, greedy of praise,[3] lacks conscientiousness and fear of blame, is filled with evil desires and wrong views. Verily, monks, cumbered by these seven things he is neither dear nor pleasant to his fellows in the godly life, is not respected nor what he ought to become.'

But the opposite holds.[4]

§ ii (2). *The same.*

Repeat § 1 *changing the last two terms to* 'envious' *and* 'mean.'[4]

---

[1] The capital of Kosala, in Nepal.

[2] *Cf. G.S.* iii, 87.

[3] *Cf.* below, p. 107; *A.* ii, 240; *It.* 72.

[4] The text repeats.

§ iii (3). *Powers in brief.*

'Monks, these are the seven powers. What seven?

The power of faith, energy, conscientiousness, fear of blame, mindfulness, concentration and wisdom.[1]

Verily, monks, these are the seven.

Faith, energy, conscientiousness, fear of blame,
Mindfulness, concentration, wisdom seventh—
Well-armed with such the wise monk dwells at ease,
Tests Dhamma's moulding,[2] wisdom's goal discerns,
And, as a quenchéd flame,[3] is freed in heart.

§ iv (4). *The same in detail.*

'Monks, these are the seven powers. What seven? (*As before*).[4]

And what, monks, is the power of faith?

Consider, monks, the Ariyan disciple who has faith; he believes thus of the tathāgata's awakening:—Of a truth he is the Exalted One, arahant, fully awakened, adept in knowledge and conduct, well going, a world-knower, incomparable, a tamer of tamable men, among devas and men the teacher, Buddha, Exalted One.[5] This, monks, is called the power of faith.

And what is the power of energy?

Consider the Ariyan disciple who abides stirred in energy to be rid of wrong things, to take to right things; he is steadfast, firm in advance, nor lays aside the yoke of righteousness. This is called the power of energy.

And what is the power of conscientiousness?

Consider the Ariyan disciple who is conscientious; he is shamed by misconduct in deed, word and thought; shamed at having fallen[6] into evil and unrighteous ways. This, monks, is called the power of conscientiousness.

---

[1] *D.* iii, 253; *M.* ii, 12; *S.* v, 193; *DhS. trsl.* 20; for other sets of powers, see below, pp. 150 and 241; *cf.* also *D.* iii, 229; *A.* ii, 141; iii, 10.

[2] *S.* i, 34, *yoniso vicine dhammaŋ.*

[3] *D.* ii, 157; *A.* i, 236; *S.* i, 159; *Th.* i, 906; ii, 116. *Pajjotassa nibbānaŋ.*

[4] The text repeats.

[5] *D.* i, 62; *M.* i, 37; *S.* ii, 69; *A.* ii, 168, etc.

[6] *Samāpatti.*

And what is the power of the fear of blame?

Consider the Ariyan disciple who fears blame; he fears to be blamed for misconduct in deed, word and thought; he fears the blame of having fallen into evil and unrighteous ways. This, monks, is called the power of the fear of blame.

And what is the power of mindfulness?

Consider the Ariyan disciple who is mindful; possessing a mastery of mindfulness in a high degree, he minds and reminds[1] himself of things done and said long ago. This, monks, is called the power of mindfulness.

And what is the power of concentration?

Consider the Ariyan disciple who is aloof from sense desire; he enters and abides in the first musing . . . the fourth musing.[2] This, monks, is called the power of concentration.

And what is the power of wisdom?

Consider the Ariyan disciple who is wise; he is wise as to the way of growth and decay, possessing Ariyan penetration of the way to the utter destruction of ill. This, monks, is called the power of wisdom.

Verily, monks, these are the seven powers.'[3]

§ v (5). *Treasures in brief.*

'Monks, these are the seven treasures.[4] What seven?

The treasures of faith, virtue, conscientiousness, fear of blame, listening, bounty,[5] and wisdom.

Verily, monks, these are the seven.

Faith, virtue, conscientiousness and fear of blame,
Listening and bounty, yea, and wisdom seventh—
Who hath these treasures—woman, man—'tis said,
No paupers they, their lives are not in vain.
Wherefore faith, virtue, grace,[6] the Dhamma-view
Wise men pursue, minding the Buddhas' word.'[7]

---

[1] *Saritā anussaritā.* [2] See below, p. 276, for details.

[3] The text repeats *gāthā* of § 3.

[4] *D.* iii, 163; *A.* i, 210; *M.* iii, 99; below, p. 147; *cf.* p. 76; *S.B.E.* xlix, 168 (Asvaghosha's *Buddhacarita*).

[5] *Suta-, cāga-.* [6] *Pasāda.* [7] *S.* i, 232; *A.* ii, 57; *Thag.* 509.

§ vi (6). *The same in detail.*

'Monks, these are the seven treasures. What seven? (*As before.*[1])

And what, monks, is the treasure of faith? (*Reply as for the power.*)

And what is the treasure of virtue?

Consider the Ariyan disciple who abstains from taking life, . . . abstains from taking sloth-causing liquors, spirits, wines. This is called the treasure of virtue.

And what is the treasure of conscientiousness? (*The power* . . .)

And what is the treasure of the fear of blame? (*The power* . . .)

And what is the treasure of listening?

Consider the Ariyan disciple who listens much;[2] there is a retaining, a storing of things heard; and those things, lovely in the beginning, lovely in the middle, lovely in the end, which set forth in meaning and detail the godly life, wholly fulfilled, perfectly pure; all those are heard much by him, retained in mind, familiarized by talk, pored over, well penetrated by right view. This is called the treasure of listening.

And what is the treasure of bounty?

Consider the Ariyan disciple who lives at home[3] with mind free of the stain of meanness; freely bounteous, open-handed, gladly giving, yoke-mate[4] to asking, he is a cheerful giver. This is called the treasure of bounty.

And what is the treasure of wisdom? (*The power* . . .)

Verily, monks, there are these seven treasures.'

§ vii (7). *Ugga.*

Now Ugga, the rajah's chief minister,[5] visited the Exalted One, saluted him and sat down at one side; and so seated, he said to the Exalted One:

---

[1] The text repeats in full.

[2] *Vin.* ii, 95; *D.* iii, 267; *M.* iii, 11; *A.* ii, 23, etc.

[3] *A.* i, 226; ii, 66; v, 331; *S.* v, 351.

[4] *Yāca-yoga.*

[5] *Comy.* to rajah Pasenadi of Kosala.

'Lord, it's amazing, astonishing, how rich, wealthy, opulent is this Migāra Rohaṇeyya!'[1]

'Well, what does his treasure amount to, Ugga, . . . ?'

'Lord, of gold there's a hundred hundred thousand; and of silver who can tell?'

'But is that really treasure, Ugga? Not that I say it is not, but that treasure is subject to fire, water, rajahs, robbers, enemies, heirs.[2]

Seven are these treasures that are not so subject. . . What seven?

The treasure of faith, virtue, conscientiousness, fear of blame, listening, bounty and wisdom.

Verily, Ugga, these seven are not subject to fire, water rajahs, robber, enemies or heirs.

Faith, virtue, conscientiousness and fear of blame,
Listening and bounty, yea and wisdom seventh—
Who hath these treasures—woman, man—hath here
Great treasure which no deva, man can mar;
Wherefore faith, virtue, grace, the Dhamma-view
Wise men pursue, minding the Buddhas' word.'

§ viii (8). *Fetters.*

'Monks, seven are these fetters.[3] What seven?

The fetters of complying, resisting, view, uncertainty, conceit, worldly lusts and ignorance.

Verily, monks, these are the seven.'

§ ix (9). *Their riddance.*

'Monks, by getting rid of, by cutting away seven fetters the godly life is lived. What seven?

By getting rid of, by cutting away the fetter of complying, . . . of resisting, . . . of view, . . . of uncertainty, . . . of conceit, . . . of worldly lusts, . . . of ignorance the godly life is lived. Verily, monks, it is by so doing. . . .

---

[1] *Comy.* grandson of Rohaṇa Chetty. His mother was Visākhā, see below, p. 174.

[2] *M.* i, 86; *S.* i, 90.

[3] *D.* iii, 254; *DhS. trsl.* 297-301.

And when a monk is rid of these seven fetters . . ., has cut them at the roots, made them as palm-tree stumps,[1] so that they cannot become in the future nor rise again; then is that monk said to have cut off craving, unshackled the fetters, and by understanding conceit in full, made an end of ill.'[2]

§ x (10). *Meanness.*

Repeat § 8, *changing the last two terms to* 'envy' *and* 'meanness.'[3]

Chapter II.—Leanings.

§ i (11) *The leanings.*

'Monks, there are these seven leanings.[4] What seven? (*Repeat* § 8 *with* 'lust' *for* 'complying.')

§ ii (12). *The same.*

(*Repeat* § 9 *with changes.*)

§ iii (13). *The family.*[5]

'Monks, not having (yet) visited, it is not meet to visit a family of sevenfold conduct, nor having visited to sit down. What seven?

Pleasantly[6] they rise not, pleasantly they salute not, nor pleasantly offer a seat, they hide it; from much they give little, from choice they give coarse food; without respect they give, not respectfully.

Verily, monks, it is not meet to visit a family of this sevenfold conduct. . . .' (*And the opposite holds.*)

§ iv (14). *Persons.*

'Monks, there are these seven persons worthy of offerings, worthy of gifts, worthy of oblations, the world's peerless field for merit. What seven?

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[1] *Vin.* iii, 3; *M.* i, 370; *S.* iii, 10; *A.* i, 135, etc.

[2] *M.* i, 12; *A.* i, 134; *It.* 47; *Expositor*, 77.

[3] The text repeats in full.

[4] The text repeats. *Anusaya*, see *K.S.* ii, 167 *n.*; *D.* iii, 254; *Cpd.* 172; *Pts. of Controversy*, 234, *n.* 2.

[5] The *uddāna* reads *kusalaŋ*, but *v.l.*, *kulaŋ*.

[6] Below, p. 258.

The freed-both-ways,[1] the wisdom-freed, the seer-in-body, the view-winner, the faith-freed, the Dhamma-follower, the faith-follower.

Verily, monks, these are the seven. . . .'

§ v (15). *The water simile.*[2]

'Monks, these seven persons, like men in water, are found living in the world. What seven?

Monks, one person plunges once and drowns; one comes up and plunges again; one comes up and stays; one comes up, looks, sees; one comes up and crosses; one comes up won to firm ground; and one comes up crossed over, gone to the beyond, and stands on high ground, a brāhman.[3]

And how plunges a person once and drowns?

Consider the person whose ways are wholly black and evil; it is thus, monks, he plunges once and drowns.

And how comes a person up and plunges again?

Consider him who comes up and thinks: "Well is faith in right, well is conscientiousness, well is fear of blame, well is energy, well is wisdom as to right things!"—and that faith of his, that conscientiousness, fear of blame, energy, that wisdom stays not, waxes not, but wanes; it is thus, monks, he comes up and plunges again.

And how comes a person up and stays?

Consider him who comes up and thinks the same . . . and that faith of his, . . . that wisdom wanes not, nor waxes, but stays; it is thus, monks, he comes up and stays.

And how comes a person up and looks, sees?

Consider him who comes up and thinks the same . . . ; breaking the three fetters,[4] he becomes a Streamwinner, not liable to fall, sure, certain for full awakening;[5] it is thus, monks, he comes up, looks, sees.

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[1] See *M.* i, 477 *ff.* (*F. Dial.* i, 336); *D.* iii, 105; *A.* i, 73; *Pug.* 14; *K.S.* iv, 109. Our *Comy.* explains as *n.* at *Dial.* ii, 70 and refers to *M.* *Childers* (Dict. Art. *Ubhato*) quotes our *Comy.*

[2] *Pug.* 71; *Pts. of C.* 341. [3] *K.S.* iv. 109 *f.*; *G.S.* ii, 5, *n.* 3.

[4] *Viz.*, wrong views, doubt and belief in the adequacy of rule and rite, see *G.S.* iii, 305; *M.* i, 9; *D.* iii, 216; *DhS. trsl.* 257.

[5] *D.* i, 156; *M.* iii, 81; *S.* v, 193; *A.* i, 232, etc.

And how comes a person up and crosses?

Consider him who comes up and thinks the same . . . ; breaking the three fetters, lessening passion, hatred, delusion, he becomes a Once-returner who returns to this world once only and makes an end of ill;[1] it is thus, monks, he comes up and crosses.

And how comes a person up, won to firm ground?

Consider him who comes up and thinks the same . . . ; breaking the five[2] lower fetters, he is spontaneously born[3] and in that state, becoming completely cool, there is no turning back from that world; it is thus, monks, he comes up won to firm ground.

And how comes a person up, crossed over, gone to the beyond, and stands on high ground, a brāhman?

Consider him who comes up and thinks: "Well is faith in right, well is conscientiousness, fear of blame, energy, wisdom as to right things!"—destroying the cankers, he enters and abides in the cankerless mind-emancipation, wisdom-emancipation, here and now, realizing it himself by knowledge; it is thus, monks, he comes up, crossed over, gone to the beyond, and stands on high ground, a brāhman.

Verily, monks, these seven persons, like men in water, are found living in the world.'

§ vi (16). *Not always.*

'Monks, these seven persons are gift-worthy. . . . What seven?

Consider some person who abides seeing impermanence in all compounded things, conscious of it, aware of it, at all times, continually, without a break, marking it mentally,

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[1] *D.* ii, 200; *M.* i, 34; *A.* ii, 89, etc.

[2] The previous three with lust and ill-will, *M.* i, 432; *A.* v, 17.

[3] *Opapātika, Dial.* i, 39 in a note, 'they spring into existence either here or in another world'; *Cpd.* 165 *n.*, 'with an appearance of fifteen or sixteen years of age'—but no authorities are quoted; *Pts. of C.*, 'angelic rebirth,' but there is nothing in the text to show they cannot be reborn and 'become cool'—*parinibbāyin*—here. *D.A.* i, 313 says there is no return from the brahma-world. See also note to *Dial.* i, 201 and *G.S.* ii, 5.

fathoming it by wisdom; and destroying the cankers, he enters and abides in the cankerless mind-emancipation . . . ; this, monks, is the first gift-worthy person. . . .

Again, consider one who likewise abides seeing impermanence . . . ; and for him the cankers' ending and life's ending are at the same time, not one before and one after; this, monks, is the second gift-worthy person. . . .

Again, consider one so abiding . . ., who, destroying the five lower fetters, after an interval becomes completely cool . . . ; or after lessening his period becomes completely cool . . . ; or without (karmic) residue becomes completely cool . . . ; or with some residue becomes completely cool[1] . . .; or becomes part of the upward stream, bound for the highest;[2] this, monks, is the seventh gift-worthy person. . . .

Verily, monks, these seven persons are gift-worthy. . . .'

§ vii (17). *Ill, no self, the cool.*[3]

'Monks, these persons are gift-worthy. . . . What persons ?

Consider some person who abides seeing ill in all compounded things[4] . . . ; seeing no self in all things[5] (of the mind) . . .; seeing happiness in the cool, conscious of it, aware of it, at all times, continually, without a break, marking it mentally, fathoming it by wisdom; destroying the cankers, he enters and abides in the cankerless mind-emancipation; this, monks, is the first gift-worthy person. . . .'

(*Continue as in* § 16 *with changes.*)

§ viii (18). *Grounds for praise.*

'Monks, these are the seven grounds for praise. What seven ?

Consider a monk who is keenly eager to undergo the training and whose zeal wanes not in the days of his training; who is

---

[1] These are Non-returners, *antarā-*, *upahacca-*, *asankhāra-*, *sasankhāra-parinibbāyin*; see *K.S.* v, 57; *Dial.* iii, 227; *DhS. trsl.*, § 146, *n.* 1. See below, p. 41.

[2] *A-kaniṭṭha*: not the youngest.

[3] *Nibbāna*. *Comy.* treats these as three suttas; twenty-one persons are considered.

[4] *Sabba-sankhāresu*.

[5] *Sabbesu dhammesu*.

keenly eager to observe Dhamma . . ., to discipline desire . . ., to go apart . . ., to put forth energy . . ., to master mindfulness . . ., to penetrate views and whose zeal wanes not in the days of his training—verily, monks, these are the seven grounds for praise.'[1]

CHAPTER III.—THE VAJJIANS.

§ i (19). *At Sārandada.*

Thus have I heard: [2]Once the Exalted One dwelt near Vesālī at Sārandada shrine; and there a number of Licchavis visited him and saluted and sat down at one side. Then the Exalted One addressed them thus seated and said: 'Licchavis, I will teach you seven things that cause not decline; listen, give heed, I will speak!'

'Yes, lord,' they replied; and the Exalted One said:

'What seven things cause not decline? So long, O Licchavis, as the Vajjians shall be often assembled, much in assembly, growth for the Vajjians may be expected, not decline; so long as they shall sit down in concord, rise up in concord, do business in concord, growth may be expected, not decline; so long as they shall not decree the undecreed nor repeal the decreed, but conform to the ancient Vajjian laws as decreed, growth may be expected, not decline; so long as they shall honour, respect, venerate, revere the Vajjian elders, shall hold they ought to be listened to, growth may be expected, not decline; so long as they shall not forcibly kidnap and make live with them women and girls of their own clan, growth may be expected, not decline; so long as they shall honour, respect, venerate, revere the Vajjian shrines within and without (their borders), shall not fail to provide meet offerings[3]

---

[1] See below, pp. 20-21; *D.* iii, 252.

[2] *Cf. D.* ii, 72-81. The Vajjian confederacy is said to have included the Licchavis and the Videhans, their country lying north of Magadha, see *Buddh. Ind.* 26, Watters, *On Yuan Chwang* ii, 81, and *G.S.* iii, 62. Vesālī was the L's capital, the shrine, according to the *Comy.*, being named after a *yakkha*.

[3] *Bali.*

as given of yore, made of yore, growth may be expected, not decline; so long as meet protection, refuge, shelter shall be provided for Vajjian arahants and it shall be known that arahants from abroad may come thither and that those there dwell in comfort, growth, O Licchavis, may be expected for the Vajjians, not decline.

And so long as these seven things that cause not decline shall endure among the Vajjians and they shall live in conformity therewith, growth, O Licchavis, may be expected for the Vajjians and not decline.

§ ii (20). *Vassakāra.*[1]

Thus have I heard: Once, when the Exalted One dwelt near Rājagaha, on Mount Vulture Peak, the Magadhan rajah, Ajātasattu, the Videhan's[2] son, wished to attack the Vajjians. Said he: 'Though they are so powerful and strong, I'll root them out, I'll destroy them, I'll reduce these Vajjians to wretchedness and ruin!'[3]

And Ajātasattu summoned the Magadhan chief minister, brāhman Vassakāra, and said: 'Go, brāhman, visit the Exalted One and in my name bow your head at his feet; ask whether he be free of sickness, of ailment, at ease, hale and comfortable; say to him, "Lord, rajah Ajātasattu salutes the Exalted One and asks if he be in health." And speak thus: "The Magadhan rajah, Ajātasattu, the Videhan's son, is anxious to attack the Vajjians; and he has declared: 'Though they be so powerful and strong, I'll root them out, I'll destroy them, I'll reduce these Vajjians to wretchedness and ruin!'" As the Exalted One answers, that study carefully and tell me.'

---

[1] See *D.* ii, 72 *ff.*; *M.* iii, 8; *G.S.* ii, 40. Rājagaha was the Magadhan (Bihar) capital.

[2] See *K.S.* i, 321 for a summary of various commentarial explanations of this name; *Amitāyur-Dhyāna-sutra, S.B.E.* xlix, 161 *ff.* for a sutta about her.

[3] *Comy.* explains: There was a port on the Ganges the same distance from the rajah's country as from the Licchavis'; and a rich consignment of perfumery (*mahagghaŋ gandhabhaṇḍaŋ*) was brought there. Both prepared to attack, but the Licchavis stole a march on Ajātasattu and made off with everything. They did this two years running and A. was very angry. *Cf.* B. C. Law's *Buddhaghosa*, 111.

'Yes, sir,' replied brāhman Vassakāra; and he approached the Exalted One, greeted him and, after exchanging the usual polite talk, sat down at one side. And so seated, he spoke thus to the Exalted One:

'Master Gotama, the rajah of Magadha, Ajātasattu, the Videhan's son, bows his head at Master Gotama's feet, asks after his health . . ., and says he wishes to attack the Vajjians, to root them out, to destroy them. . . .'

Now at that time the venerable Ānanda stood behind the Exalted One fanning him.[1]

Then said the Exalted One to the venerable Ānanda:

'What think you, Ānanda, have you heard: The Vajjians are often assembled, much in assembly?'

'Yes, lord, I have heard so. . . .'

'Well, so long as the Vajjians are often assembled, much in assembly, growth may be expected, not decline.' (*And thus also as to the other six things that cause not decline* (*in* § 19) *the Exalted One questioned the venerable Ānanda.*)

Then said the Exalted One to brāhman Vassakāra: 'Now was once staying at Sārandada shrine near Vesālī and there I taught the Vajjians these seven things that cause not decline; and so long, brāhman, as these seven things that cause not decline shall endure among the Vajjians and they conform thereto, growth may be expected, not decline.'

And when he had spoken, the Magadhan chief minister said: 'Then, Master Gotama, possessed of any one of the things that cause not decline, growth for the Vajjians may be expected, not decline; but what will be said if they have all seven? In sooth, Master Gotama, the Vajjians cannot be overcome by the Magadhan rajah, Ajātasattu, the Videhan's son, that is not in battle, but only by cunning, by breaking up their alliance.[2] Well, now we must be going for we have much to do, much business.'

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[1] *Comy.* Though the elder fanned him, he was neither hot nor cold.

[2] *D.A.* ii, 522 *ff.* relates how Ajātasattu overcame the Vajjians; for a summary of this, see *C.H.I.* i, 185. On *upalāpana* and *mithu-bheda*, see E. H. Johnston's notes in *J.R.A.S.*, July, 1931; our *Comy.* repeats *D.A.*'s note.

'Do as you think fit, brāhman.'

Then brāhman Vassakāra, pleased and gratified, arose and departed.

§ iii (21). *The monk.*

Thus have I heard: Once, while dwelling on Mount Vulture Peak, the Exalted One addressed the monks, saying: 'Monks, I will teach you seven things that cause not decline; listen, pay heed, I will speak!'

'Yes, lord,' the monks rejoined; and the Exalted One said:

'And what, monks, are these seven things that cause not decline?

So long as the monks shall be often assembled, much in assembly, growth may be expected, not decline; so long as they shall sit down in concord, rise up in concord, do business in concord; shall not decree the undecreed, nor repeal the decreed, but conform to the decreed training; shall honour, respect, venerate, revere the elders, monks of experience, long gone forth, fathers of the Order, leaders of the Order, and deem them worthy to be heard: shall fall not into the power of craving's surge, the cause of renewed becoming; shall cleave[1] to the forest bed and seat; shall each in himself make mindfulness stand up, and it shall be known that pious men in godly fellowship may come there from abroad and that those there dwell in comfort—growth may be expected for the monks, not decline.

And so long as these seven things that cause not decline shall endure among the monks and they shall live in conformity therewith, growth may be expected, not decline.

§ iv (22). *Action.*

'Monks, I will teach you seven things that cause not decline. What seven?

So long as the monks shall delight not in action,[2] nor be delighted thereby, nor engrossed in the delight thereof, growth may be expected, not decline; so long as they shall delight not in talk . . . in sleep . . . in company . . . nor be engrossed

[1] *Sâpekkha. Comy. sâlaya.* [2] *D.* ii, 78; *A.* iii, 116; *It.* 71.

in the delight thereof; shall be not full of evil desires nor fallen into the power thereof; shall be no friend, companion, intimate of evil men; shall make no halt on the way[1] because of some trifling success, growth may be expected, not decline.

And so long as these seven things that cause not decline shall endure . . . growth may be expected. . . .'

§ v (23). *Believing.*[2]

'Monks, I will teach you seven things that cause not decline. What seven?

So long as the monks shall become full of faith, conscientious, afraid of blame, become great listeners, stirred in energy, mindful and wise,[3] growth may be expected, not decline.

And so long as these seven endure . . . growth may be expected. . . .'

§ vi (24). *The awakening.*

'Monks, I will teach you seven things that cause not decline. What seven?

So long as the monks shall make become the part in awakening that is mindfulness, the part that is Dhamma-testing, is energy, is zest, is calming down, is concentration, the part in awakening that is poise;[4] growth may be expected, not decline.

And so long as these seven endure . . . growth may be expected. . . .'

§ vii (25). *Thought.*

'Monks, I will teach you seven things that cause not decline. What seven?

So long as the monks shall make become the thought of impermanence, of not-the-self, of unlovely things, of peril, of renunciation, of dispassion, of ending;[5] growth may be expected, not decline.

And so long as these seven endure . . . growth may be expected. . . .'

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[1] *Comy.* without winning arahantship. The passage is stock, see *Vin.* ii, 203; *It.* 85; *A.* v, 157; *cf. Dial.* ii. 109.

[2] *Saddhiya,* correct *P.E.D. s.v.* accordingly.

[3] *D.* ii, 79; *M.* iii, 23; *S.* ii, 206; *A.* ii, 76, etc.

[4] *D.* iii, 106; *M.* i, 11; *S.* v, 63; *Mil.* 340; *-sambojjhaṅga.*

[5] *D.* ii, 79; *A.* iii, 336; *cf. S.* v, 132.

§ viii (26). *Training.*

Monks, these seven things lead to the decline of a monk when training. What seven ?

Delight in action, delight in talk, delight in sleeping, delight in company, unguardedness of the sense-doors, no moderation in eating; and when there is business of the Order in chapter, a monk undergoing training reflects not; " There are in the Order elders of experience, long gone forth, office-bearers;[1] they will be well known for that !"—but makes an effort[2] on his own account.

Verily, monks, these are the seven. . . .' (*And the opposite holds.*)

§ ix (27). *Decline.*

' Monks, these seven things lead to a lay-disciple's decline. What seven ?

He fails to see the monks; neglects to hear Saddhamma; trains not in more-virtue; puts little trust in elder, novice or mid-term monk; with critical mind, seeking faults, hears Dhamma; seeks a gift-worthy outside the Order and there first serves.

Verily, monks, these seven things lead to a lay-disciple's decline. (*And the opposite holds.*)

Who fails to see the man in whom the self
Is made-become,[3] nor Ariyan Dhamma hears,
Nor in more-virtue[4] trains, whose trust in monks
Groweth not more and more, who fain would list
With carping mind to Saddhamma, who seeks
Outside some gift-worthy and even there
As lay-disciple his first service doing:

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[1] *Comy. nittharaṇena bhāraŋ vahanti ; P.E.D.* gives only our ref.; *Bhāra-vāhin* does not appear in *Vin.* ii. indexes; *Childers,* quoting *Abhidhānappadīpikā,* ' a porter.'

[2] We should no doubt read *voyogaŋ* (*vi-ava-*: determined effort) for *vo yogaŋ* of the text; *Comy.* glosses *payogaŋ*. At *KhA.* 243 (referred to by *P.E.D.*) the whole phrase recurs.

[3] *Bhāvitattānaŋ*: whose *attan* is *bhāvita, cf. Dhp.* 106.

[4] *Adhisīla. Comy. pañcasīla-dasasīla-saṁkhāte uttamasīle.*

These seven well taught things that cause decline
Who practises in Saddhamma declines.

Whoso ne'er fails to see self-cultured[1] men,
Hears Ariyan Dhamma, in more-virtue trains,
Whose trust in monks grows ever more and more,
Who lists not to Saddhamma carpingly,
Nor seeks outside one gift-worthy, but those
Within as lay-disciple firstly serves:
These seven taught things that never cause declir
Who follows in Saddhamma ne'er declines.'

§§ x-xii (28-30). *Unprofitable, backsliding.*[2]

'Monks, these seven things are unprofitable . . . ; these are profitable . . . ; these seven things are backslidings . . . ; these are progress. . . . What seven?' (*Reply as in* § 27.)

CHAPTER IV.—DEVAS.

§ i (31). *Earnestness.*

Now as night advanced a deva, whose surpassing loveliness lit up almost the whole of Jeta Grove, visited the Exalted One, saluted and stood at one side; and so standing, the deva spoke thus:

'Lord, these seven things lead not to a monk's decline. What seven? Reverence for the Master, for Dhamma, for the Order, the training, for concentration, earnestness and for goodwill. Indeed, lord, these seven things lead not to a monk's decline.'

Thus spake that deva and the Master approved; and seeing this, the deva saluted the Exalted One and passed out on the right.

And when the night was over, the Exalted One addressed the monks and told them all that had taken place. . . .[3]

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[1] Lit. 'who have the self made-to-become.'

[2] I follow the numbering of the *P.T.S.* text, but we have two or four suttas; according to the *uddāna* two. *Vipatti* and *sampatti*, *parābhava* and *sambhava*; on the latter two *cf.* *Sn.* 91, *Sn.A.* 168, '*parihāyato vinassati*' and '*vaḍḍhanto aparihāyanto.*'

[3] The text repeats.

Deep reverence for the Master, Dhamma, Order;
The training, concentration, earnestness
And goodwill keenly held in high esteem:[1]
Not thus can monk decline; he's nigh the cool.[2]

§ ii (32). *Conscientiousness.*

'Monks, this night a deva . . . spoke to me and said: "Lord, these seven things lead not to a monk's decline. What seven? Reverence for the Master, Dhamma, Order, the training, concentration, conscientiousness and fear of blame . . ."—and passed out on the right.

Deep reverence for the Master, Dhamma, Order;
The training, concentration keenly held
And prized, meek,[3] conscientious, fearing blame:
Not thus can monk decline; he's nigh the cool.'

§ iii (33). *Fair Speech.*

'Monks, this night a deva spoke to me and said: "Lord, these seven things lead not to a monk's decline. What seven? Reverence for the Master, Dhamma, Order, the training, concentration; fair speech and good friendship'—and passed out on the right.

Deep reverence for the Master, Dhamma, Order;
The training, concentration keenly held
In high esteem; fair speech, good friendship, meekness:
Not thus can monk decline; he's nigh the cool.'

§ iv (34). *The same.*

'Monks, this night a deva spoke to me (*as before*[4] . . .).' And when he had thus spoken, the venerable Sāriputta said to the Exalted One:

'This speech, lord, of the Exalted One, so tersely put, I

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[1] *Cf. A.* iii, 330 *ff.*; *D.* iii, 244.

[2] See Mrs. Rhys Davids' *Dhp. trsl. Introd.* xviii (S.B.B. vii); *Dhp.* 32; *A.* ii, 40; *It.* 40; *Mil.* 408; 'the cool' = '*Nibbāna.*'

[3] *Sappaṭissa.*

[4] The text repeats nearly in full. All recurs at *G.S.* iii, 298, omitting concentration.

know its scope[1] in full. Lord, suppose a monk himself reverence the Master and praise such reverence; other monks who lack that reverence, he incites thereto; those who possess it, he praises truly, justly, timely.

Suppose he reverence Dhamma . . . the Order . . . the training . . . concentration . . . suppose his speech be fair . . . . he be a good friend and praise these things; others who lack them, are not so, he incites thereto; those who are so possessed, are good friends, he praises truly, justly, timely.

It is thus that I know the scope of the Exalted One's terse speech.'

'Well done, well done, Sāriputta, well thou knowest the scope of my words. . . .'

§ v (35). *Friends.*

'Monks, let a monk cultivate a friend whose ways[2] are seven. What seven ?

He[3] gives what is hard to give, does what is hard to do, bears what is hard to bear, confesses his own secret, keeps others', in want forsakes one not, despises not when one is ruined.

Verily, monks, let a monk cultivate a friend whose ways are such.

He gives things hard to give, does what is hard,
Hard words to bear he bears, his secret tells,
But others' secrets keeps, in times of want
Forsakes you not, when ruined ne'er contemns:
In whom are found these ways, that is the friend
To cultivate if any need a friend.'

§ vi (36). *The same.*

'Monks, let a monk cultivate, follow, honour a friend who is endowed with seven things,[4] even though he (the monk) be driven away.[5] What seven ?

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[1] *Attha.* [2] *Aṅgā.*

[3] *Cf. A.* i, 286; *S.* i, 19; *J.* ii, 85; iv, 65.

[4] *Dhammā.*

[5] *Api panujjamānena, M.* i, 108.

He is genial, pleasant, grave, cultured,[1] a speaker, bland, profound in speech, he urges one not untimely.[2]

Verily, monks, let a monk cultivate one so endowed.

A speaker, genial, grave, cultured, bland,
Profound in speech, not urging when not fit:
In whom these things are found, that is the friend
To cultivate if any need a friend,—
A man moved always by desire for weal,—[3]
Yea, tho' he drive thee forth,[4] yet follow him.'

§ vii (37). *The analyses.*

'Monks, endowed with seven things, a monk may in no long time abide accepting and realizing by his own knowledge the four analyses.[5] What seven?

Consider a monk who knows as become:[6] "This is sloth of mind in me;" when his mind within is muddled,[7] knows it as such; when his mind is distracted from without, knows it as such; in whom cognized feelings rise, cognized feelings persist, cognized feelings set; cognized thoughts rise, persist, set; cognized reflections rise, persist, set; who has grasped, considered, laid hold of, penetrated by wisdom to the full extent the essence of things as to their being helpful[8] or not, low or lofty, dark, bright or evenly mixed.

Verily, monks, a monk endowed with these seven things in no long time abides accepting and realizing by his own knowledge the four analyses.

Monks, Sāriputta is so endowed and abides accepting and realizing by his own knowledge the four analyses. . . .'[9]

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[1] *Bhāvanīyo. Cf. G.S.* iii, 87.
[2] Quoted at *UdA.* 222.
[3] *Attha-kāmānukampaka,* √*kamp.*
[4] Here: *nāsiyamānena,* from √*naś,* causing one to disappear: *cf.* for the sentiment *Job* xiii, 15.
[5] For these see *G.S.* iii, 89, 93; *Pts. of C.*, 378.
[6] *Yathābhūtaŋ.*
[7] *Comy.* after sloth and torpor.
[8] *Sappāyâsappāya*: things (or ideas) to go along with or not.
[9] The text repeats in full and for the following *sutta*; the *uddāna* of our edition treats §§ 37-8 as four; *S.e.* '*duve paṭisambhidā ca* . . .'

§ viii (38). *The wish.*

'Monks, endowed with seven things, a monk makes the mind turn according to his wish and turns not by the mind's wish.[1] What seven?

Herein, monks, a monk is skilled in concentration, skilled in attaining it, skilled in maintaining it, skilled in emerging from it, skilled in the well-being of it, skilled in the range of it, skilled in applying it.[2]

Verily, monks, endowed with these seven things a monk makes the mind turn according to his wish and turns not by the mind's wish.

Monks, Sāriputta is so endowed and acts thus. . . '

§ ix (39). *Grounds for praise.*

One morning, while the Exalted One dwelt near Sāvatthī in Anāthapiṇḍika's Park at Jeta Grove, the venerable Sāriputta robed early and, taking cloak and bowl, entered Sāvatthī for alms.

Now the venerable Sāriputta thought thus: 'Too soon still is it to visit Sāvatthī for alms; what if I go to the park of the wanderers of other views!' And he approached their park; and, having come, greeted them, exchanged the usual polite talk with them and sat down at one side.

Now at that time this remark by chance arose among them as they sat assembled: 'Reverend sirs, whosoever lives the godly life in its fulness and purity for twelve years, it is right to say of him: "The monk is praiseworthy."' And the venerable Sāriputta neither belauded nor decried their words, but got up and departed, thinking: 'I shall learn the truth of this talk from the Exalted One.'[3]

Then when he had gone his round for alms in Sāvatthī and returned and eaten his meal, he approached the Exalted One, saluted and sat down at one side; and so seated, he told the

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[1] *M.* i, 214. Given four times as Sāriputta's teaching.

[2] *S.* iii, 264; *A.* iii, 311. At *G.S.* iii, 222, I have wrongly rendered *abhinīhāra*: resolve; the *Comy.* there explains that after attaining concentration he can apply himself to the four musings.

[3] This is stock; see *D.* i, 178; *M.* i, 84; *S.* v, 108; below, p. 252.

Exalted One (*all that had occurred*),[1] adding: 'Is it possible, lord, in this Dhamma-discipline to declare a monk praiseworthy just merely on the score of years ?'

'No, Sāriputta, it is not . . . ; these seven grounds for praise have been taught by me, who have realized the matter by personal knowledge. What seven ?

Consider the monk who is keenly eager to undergo the training and whose zeal wanes not in the days of his training; who is keenly eager to observe Dhamma . . . to discipline desire . . . to go apart . . . to put forth energy . . . to master mindfulness . . . to penetrate views and whose zeal wanes not in the days of his training.[2]

Verily, Sāriputta, these are the seven grounds for praise taught by me, who have realized the matter by personal knowledge.

Indeed, Sāriputta, if a monk, possessed of these seven grounds, live the godly life in its fulness and purity for twelve years, it is right to say of him: "The monk is praiseworthy"; if he live the godly life for twenty-four years . . . for thirty-six years . . . for forty-eight years, it is right to say of him: "The monk is praiseworthy."'[3]

§ x (40). *The same.*

Thus have I heard: Once, when the Exalted One was staying near Kosambī in Ghosita Park, the venerable Ānanda dressed early one morning and with bowl and robe entered Kosambī for alms.

(Now the venerable Ānanda thought it too early to go his alms-round and so visited the park of some wanderers of other views; and he heard them define praiseworthiness. And after his midday meal, he came and told the Exalted One, saying:)[4]

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[1] The text repeats.

[2] Above, p. 9.

[3] *Niddaso*. *Comy.* thinks that this is derived from *dasa* = ten, and is a mere figure of speech; if one died within ten years of going forth, he was praiseworthy—*i.e.*, in the ten-year class ! So, too, he might be in the twenty, thirty, forty class. *Niddesa* is no doubt the word, = pointed to. In any case the periods in the text fairly obviously refer to those of brāhman studentship; *cf. Āpastamba* 2, 12 (*S.B.E.* ii, 7).

[4] The text repeats all in full.

'Is it possible, lord, in this Dhamma-discipline to call a monk praiseworthy just on the score of years?'

'No, Ānanda, it is not possible . . . I, who have experienced the matter, have taught that there are these seven grounds for praise. What seven?

Herein, Ānanda, a monk has faith, is conscientious, afraid of blame, has heard much, is energetic, mindful and wise.

Verily, these are the seven grounds for praise taught by me. . . .

If a monk, Ānanda, possessed of these seven, live the godly life in its fulness and purity for twelve years, for twenty-four, thirty-six or forty-eight years, it is right to say of him: "The monk is praiseworthy."'

Chapter V.—The Great Sacrifice.

§ i (41). *The stations.*

'Monks, there are these seven stations of survival.[1] What seven?

There are beings diverse in body, diverse in mind; for example men,[2] some devas[3] and some who are utterly cast down.[4] This is the first station of survival.

There are beings diverse in body but uniform in mind; for example devas reborn in Brahmā's world by reason of first (musing).[5] This is the second station.

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[1] *D.* ii, 68; iii, 253, 263; below, p. 269. *Comy.* places of rebirth-consciousness; see *Sakya,* 158; *Ind. Religion and Survival,* 66.

[2] *Comy.* Even twins differ in speech, gait, etc.; as to mind, at rebirth there are three or two or no good conditions or motives, see *Cpd.* 50.

[3] *Comy.* Devas in the sense-world (*Kāmaloka*); some have blue bodies, some yellow and so forth; their minds are conditioned as in the case of men's.

[4] *Comy.* mentions Uttaramātā, Piyankaramātā, Phussamittā and Dhammaguttā—see *Vism. trsl.* 443; they differ in colour and size; their minds are as men's. The *Vemānika-petas* are also included in this group (*vinipātikā*)—*i.e.,* are doomed to purgatory.

[5] They vary in size; their minds depend on first musing efficiency. See *Cpd.* 138 *ff.* for these and the following devas.

There are beings uniform in body but diverse in mind; for example the radiant devas.[1] This is the third station.

There are beings uniform in body, uniform in mind; for example the lustrous devas.[2] This is the fourth station.

There are beings, wholly gone beyond thoughts of form,[3] gone to rest as to sense-reactions, who, disregarding thoughts of the manifold, have reached the sphere of infinite space, knowing, "Infinite is space!" This is the fifth station.

There are beings, wholly gone beyond the sphere of infinite space, who have reached the sphere of infinite consciousness, knowing, "Infinite is consciousness!" This is the sixth station.

There are beings, wholly gone beyond the sphere of infinite consciousness, who have reached the sphere of nothing whatever, knowing, "There is nothing whatever!" This is the seventh station.

Verily, monks, these are the seven stations of survival.'

§ ii (42). *The adorning.*[4]

'Monks, these seven are the adornments of concentration. What seven?

Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness.

Verily, monks, one-pointedness[5] of mind, which is adorned by these seven things, is called Ariyan right concentration with its approach[6] just thus, its adornment just thus.'

§ iii (43). *Fire.*

'Monks, there are these seven fires.[7] What seven?

The fires of passion, hatred, delusion, the fires of the venerable, the householder, the gift-worthy, the wood-fire.

Verily, monks, these are the seven fires.'

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[1] *Comy.* These devas radiate light as in lightning flashes; their bodies are of the same size; their minds differ with their efficiency in the second and third musings.

[2] These do not radiate light in flashes; they are practised in the fourth musing.

[3] *A.* ii, 184; *S.* ii, 211.

[4] *Parikkhāra, D.* ii, 216; iii, 252; *M.* iii, 71.

[5] *Ekaggatā.*

[6] *Sa-upaniso.*

[7] *Cf. D.* iii, 217 (for 3); *It.* 92 (3); *S.* iv, 19; *Dhp.* 202; *Childers* gives eleven.

§ iv (44). *The same.*

Once, when the Exalted One dwelt near Sāvatthī in Anāthapiṇḍika's Park at Jeta Grove, a great sacrifice was being prepared for brāhman Uggatasarīra;[1] five hundred bulls, five hundred steers and as many heifers, goats and rams were brought to the post for sacrifice.[2]

Now brāhman Uggatasarīra went and visited the Exalted One, greeted him, exchanged the usual polite talk and sat down at one side. So seated, he said: 'Master Gotama, I've heard this: The laying of the fire and the setting up of the pillar are very fruitful, very advantageous.'

'By me, too, brāhman, has that been heard. . . .'

(And the brāhman spoke a second and a third time in like manner and the Exalted One replied as before.)

'This unites us, Master Gotama, even Master Gotama and ourselves; yes, all in all!'

Now when he had spoken the venerable Ānanda said this: 'Forsooth, brāhman, tathāgatas ought not to be questioned thus: "I've heard that the fire and pillar of sacrifice are very advantageous"—it is thus they ought to be questioned: "I am indeed anxious, lord, to lay the fire, to set up the pillar. Lord, let the Exalted One counsel me; let the Blessed One instruct me, so that it may be for my happiness, my welfare for many a day!"'

Then brāhman Uggatasarīra said to the Exalted One: 'I am indeed anxious, Master Gotama, to lay the fire, to set up the pillar; let Master Gotama counsel and instruct me for my happiness and welfare for many a day.'

'Brāhman, even before the sacrifice, a man who lays the fire, who sets up the pillar, sets up three swords, evil, ill in yield, ill in fruit. What three? The deed-sword, the word-sword, the thought-sword.[3]

Even before the sacrifice, brāhman, a man laying the fire,

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[1] He does not seem to be mentioned elsewhere.

[2] This is stock; *D.* i, 127; *S.* i, 75; *cf. A.* ii, 207.

[3] For sword-similes, *cf. Sn.* 819; *Therag.* vv. 1094-95; *Proverbs* xxv, 18; *Buddha-carita*, xi, 31 (*S.B.E.* xlix, 116).

setting up the pillar, causes to rise to such thoughts as: "Let there be slain for the sacrifice so many bulls, steers, heifers, goats, rams!" Thinking to make merit, he makes demerit; thinking to do good, he does evil; thinking he seeks the way of happy going, he seeks the way of ill-going. Brāhman, even before the sacrifice, a man laying the fire, setting up the pillar, sets up firstly this thought-sword, which is evil, ill in yield, ill in fruit.

Again, brāhman, even before sacrifice . . . he speaks such words as: "Let there be slain so many bulls, steers, heifers, goats, rams!" Thinking to make merit, he makes demerit; . . . Even before the sacrifice, he, laying the fire, setting up the pillar, sets up secondly this word-sword. . . .

Moreover, brāhman, even before the sacrifice . . . he himself first sets[1] on foot the business, saying: "Let them slay bulls, steers, heifers, goats and rams." Thinking to make merit, he makes demerit; thinking to do good, he does evil; thinking he seeks the way of happy going, he seeks the way of evil going. . . . He sets up thirdly this deed-sword. . . .

Even before the sacrifice, brāhman, a man laying the fire, setting up the pillar, sets up these three evil swords, ill in yield, ill in fruit.

Brāhman, these three fires ought to be forsaken, shunned, avoided. What three?

The fires of passion, hatred, delusion.

And why ought the fire of passion to be forsaken, shunned, avoided?

With mind impassioned, mastered, obsessed by passion he takes a course ill in deed, ill in word, ill in thought; so doing, on the breaking up of the body after death, he arises in the untoward way, the ill way, the abyss, hell. Therefore, brāhman, this fire of passion is to be forsaken, shunned, avoided.

And why ought the fire of hatred to be forsaken, shunned, avoided?

With mind perverted, mastered, obsessed by hatred he takes

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[1] *Samârabbhati*; see *P.E.D. s.v. ārabhati*; *Comy. attanā paṭhamataraŋ ārabhati.*

a course ill in deed, word and thought; and so doing . . ., he arises in hell. Therefore, brāhman, this fire of hatred is to be forsaken, shunned, avoided.

And why ought the fire of delusion to be forsaken, shunned, avoided?

With mind deluded, mastered, obsessed by delusion he takes a course ill in deed, word and thought; and so doing . . ., he arises in hell. Therefore, brāhman, this fire of delusion is to be forsaken, shunned, avoided.

Verily, brāhman, these three fires ought to be forsaken, shunned, avoided.

Brāhman, these three fires, when esteemed, revered, venerated, respected, must bring[1] best happiness. What three?

The fires of the venerable, the householder, the gift-worthy.

And what is the fire of the venerable? Consider, brāhman, the man who honoureth his mother and his father[2]—this is called the fire of the venerable. And why? From it this veneration has become.[3] Therefore, brāhman, this fire of the venerable, when esteemed, revered, venerated, respected, must bring best happiness.

And what is the fire of the householder? Consider, brāhman, the man who honoureth his sons, womenfolk, slaves, messengers, workmen[4]—this is called the fire of the householder. Therefore, brāhman, this fire of the householder, when esteemed . . ., must bring best happiness.

And what is the fire of the gift-worthy? Consider, brāhman, those recluses and godly men who abstain from pride and indolence, who bear things patiently and meekly, each taming

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[1] *Parihātabbā.* *Comy.* *pariharitabbā.*

[2] *Cf.* *Dial.* iii, 211; *G.S.* ii, 79; *Dhp.* 332 and *Comy.* thereon.

[3] *Ato'yaŋ āhuto sambhūto*; *Comy.* *ato h'âyaŋ* . . .; glossing: *ato hi mātāpitito ayaŋ*; *āhuto-ti*, *āgato*. *Āhuto* is not noticed in *P.E.D.*, *Tr. Cr. P.D.* accepts this reading *s.v.* *ato*; but perhaps we should read, *āhuna* = *āhuti*, but I do not understand the comment, *āgato*.

[4] The set is stock; *D.* i, 141; *S.* i, 76; *A.* ii, 208; *Comy.* *gehasāmiko viya, aggati, vicarati, tasmā gahapataggī-ti vuccati.* *Aggati* is not in *P.E.D.*, but see *Crit. P.D.* *s.v.* and *aggi.*

self, each calming[1] self, each cooling[2] self—this is called the fire of the gift-worthy. Therefore, brāhman, this fire of the gift-worthy, when esteemed, revered, venerated, respected, must bring best happiness.

Verily, brāhman, these three fires, when esteemed, revered, venerated, respected, must bring best happiness.

Now this wood-fire, brāhman, has to be kindled from time to time, has to be tended from time to time, has to be quenched[3] from time to time, has to be laid from time to time.'

And when he had thus spoken, brāhman Uggatasarīra said to the Exalted One: 'It's amazing, Master Gotama, it's wonderful, Master Gotama; let Master Gotama accept me as a lay-disciple from this day forth as long as I live as one to refuge gone! I set free these five hundred bulls, Master Gotama, I give them life; I set free these steers, heifers, goats and rams, I give them life; let them eat green grass, let them drink cold water, let the fresh breeze blow upon them!'[4]

§ v (45). *Thoughts.*

'Monks, these seven thoughts,[5] when made become, made an increase in, are very fruitful, of great advantage, plumbing the deathless, having the deathless as their goal. What seven?

The thought of the unattractive, of death, of the cloying of food, of all-world discontent, of impermanence, of ill therein, of no self in ill.

Verily, monks, these seven thoughts, when made become, made an increase in, are very fruitful, of great advantage, plumbing the deathless, having the deathless as their goal.'

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[1] This is stock; *D.* iii, 61; *A.* ii, 68, iii, 46; *attānaŋ samenti*; *Comy.* *rāgâdi samanena samenti,* from √*śam.*

[2] *Parinibbāpenti.*

[3] *Nibbāpetabbo.* *Cf* above, p. 2, *n.* 3.

[4] *Comy.* He became as a well-spring for those abiding in the Master's word. *Cf.* *D.* i, 148.

[5] *D.* iii, 289; *A.* 1, 41; *S.* v, 132; below, pp. 258 and 305.

§ vi (46). *The same.*

'Monks, these seven thoughts . . .[1]

Monks, the thought of the unattractive, when made become, made an increase in, is very fruitful, of great advantage, plumbing the deathless, having the deathless as its goal—thus is this said; and on what score is this said ?

Monks, when a monk lives much with the thought of the unattractive heaped around[2] the mind, the mind draws[3] back, bends back, turns back from falling into sex-ways,[4] nor is distended[5] thereby; and either poise or disgust is set up. Just[6] as a cock's feather or piece of gristle, thrown on the fire, draws back, bends back, turns back and is not distended; even so, when a monk lives much with the thought of the unattractive heaped around the mind, the mind draws back, bends back, turns back from falling into sex-ways and is not distended thereby; and either poise or disgust is set up.

Monks, if, while he so lives . . ., the mind flow[7] after sex-things, if relish[8] be set up, the monk must realize this: "Not made become by me is the thought of the unattractive; not by me is there a passing[9] on from the old state to a better; not won by me is the fruit of making-become !" Then surely he is thoughtful. But if, while he so lives . . ., the mind draw back, bend back, turn back from falling into sex-ways and be not distended thereby and either poise or disgust be set up, he ought to realize this: "Made become by me is the thought of the unattractive; I have passed on from old to better state; I have won the fruit of making-become !" Then surely he is thoughtful.

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[1] The text repeats § 45.

[2] *Paricita.*

[3] *Cf. S.* ii, 265; *Mil.* 297.

[4] *Methuna-dhamma-samāpatti.*

[5] 'And now his heart distends with pride,' Milton, *Paradise Lost* i 573; *sampasārīyati.*

[6] *M.* i, 188.

[7] *Anusandati. P.E.D.* prefers to read *anusandahati:* to apply to.

[8] *Appāṭikūlyatā.*

[9] *Pubbenáparaŋ viseso* (leaving apart), but see *K.S.* v. 134 *n.*

Monks, the thought of the unattractive, when made become, made an increase in, is very fruitful, of great advantage, plumbing the deathless, having the deathless as its goal—thus is this said; and it is on this score it is said.

Monks, the thought of death, when made become . . . is very fruitful . . .—thus is this said; and on what score is it said? Monks, when a monk lives much with the thought of death heaped around the mind, the mind draws back, bends back, turns back from longing for life and is not distended thereby. . . .

. . . Monks, when a monk lives much with the thought of the cloying of food heaped around the mind, the mind draws back . . . from craving for taste. . . .

. . . Monks, when a monk lives much with the thought of all-world discontent heaped around the mind, the mind draws back . . . from the garishness of the worlds.[1] . . .

. . . Monks, when a monk lives much with the thought of impermanence heaped around the mind, the mind draws back, bends back, turns back from gains, favours and flattery[2] and is not distended thereby; and either poise or disgust is set up. Just as a cock's feather or piece of gristle, thrown on the fire, draws back . . . ; even so the mind, when a monk lives much with these thoughts . . . heaped around the mind . . .

. . . Monks, when a monk lives much with the thought of ill in impermanence heaped around the mind, and lethargy, indolence, languor, idleness, carelessness and disregard come,[3] a lively sense of fear springs up, as a slayer with drawn sword.[4] . . .

. . . Monks, when a monk lives much with the thought of there being no self in ill heaped around the mind, taking[5] thought is free of ideas[6] that make for "I" and "mine" as

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[1] *Lokacitta*. *Comy.* the three worlds; *cf. Dhp.* 171.

[2] *Vin.* i, 183; *M.* i, 192; *S.* ii, 226; *A*, ii, 26.

[3] The construction is presumably locative absolute. *Vissaṭṭhiye*. *Comy. vissaṭṭhabhāve*: abandon.

[4] *A.* iii, 443.

[5] *Mānasaŋ*.

[6] *K.S.* ii, 167; iii. 145; *A.* i, 32; *M.* iii, 18.

to this discriminative[1] body, as to all outward signs, is beyond the vanities,[2] calmed, wholly liberated.

Monks, if, while he so lives . . .,[3] taking thought be not free of all such ideas . . . nor wholly liberated, the monk must realize this: "Not made become by me is the thought of there being no self in ill; not by me is there a passing on from the old state to a better; not won by me is the fruit of making-become!" Then surely he is thoughtful. But if, while he so lives . . ., taking thought be free of ideas that make for "I" and "mine" as to this discriminative body, as to all outward signs, be beyond the vanities, calmed, wholly liberated, he ought to realize: "Made become by me is the thought of there being no self in ill; I have passed on from the old state to a better; I have won the fruit of making-become!" Then surely he is thoughtful.

Monks, the thought of there being no self in ill, when made become, made an increase in, is very fruitful, of great advantage, plumbing the deathless, having the deathless as its goal—thus is this said; and it is on this score it is said.

Verily, monks, these seven thoughts, when made become, made an increase in, are very fruitful, of great advantage, plumbing the deathless, having the deathless as their goal.'

§ vii (47). *Intercourse.*[4]

Now brāhman Jāṇussoṇi[5] visited the Exalted One . . . and said to him: 'Does Master Gotama profess to live the godly life?'[6]

'Brāhman, of whomsoever speaking rightly one may say: "He lives the godly life unbroken,[7] without rent, untarnished,

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[1] *Saviññāṇake kāye.* See Introduction.

[2] *Vidhā*: 'I am better than someone else, equal to, worse,' see *K.S.* iii, 42.

[3] The text repeats mostly in full throughout.

[4] This sutta is quoted at *Vism.* 51; see Bu's comments there.

[5] See *D.* i, 235; *K.S.* ii, 52; *Mp.* 337 on *A.* i, 56.

[6] *Comy.* observes that in so questioning him, the brāhman had in mind that the Exalted One in his youth lived the married life of a householder.

[7] This is stock; *cf. D.* ii, 80; *A.* iii, 36; *M.* i, 322; *S.* iv, 272.

without blemish, whole and pure "—of me, verily, speaking rightly may he say it; for I, indeed, live the godly life unbroken, without rent, untarnished, without blemish, whole and pure.'

'But what, Master Gotama, is the breaking, rending, tarnishing, blemish of the godly life?'

'Consider, brāhman, some recluse or godly man professing to live the godly life in full, who in sooth falls not so far as to couple with womenfolk, yet enjoys being rubbed, massaged, bathed, shampooed[1] by a woman; relishes it, longs for it, and is entranced[2] thereby—this indeed, brāhman, is the breaking, rending, tarnishing, blemish of the godly life; this man, brāhman, is said to live the godly life impurely, bound by the bond of sex; nor is he freed from birth, old age, death, from sorrows, griefs, ills, woes, tribulations; he is not freed from ill, I say.[3]

Again, consider some recluse or godly man . . . who in sooth falls not so far as to couple with womenfolk nor enjoys being rubbed, massaged and so forth, yet jokes, jests, makes merry with them. . . .

. . . though he do none of these things, yet eye on eye burns[4] for them, stares after them. . . .

. . . though he do none of these things, yet listens to them as they laugh, talk, sing or weep beyond the wall, beyond the fence. . . .

. . . though he do none of these things, yet remembers the laughs, talks, jests he had with them of yore.[5] . . .

. . . though he do none of these things, yet watches some yeoman or yeoman's son bent on, engrossed in, revelling in the five pleasure-strands.[6] . . .

. . . though he do none of these things, yet lives the godly life in hope of a deva-body, thinking: "By this virtue, vow, penance, godly life, I shall become a deva or one of the deva-

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1 *D.* i, 7; *A.* i, 62; *Mil.* 241.

2 *Vittiŋ āpajjati.*

3 This is stock; *M.* i, 8; *S.* ii, 24; *A.* i, 144; below, p. 39.

4 *Upanijjhāyati*, see *Dial.* i, 33 *n.*; *cf. Vin.* iii, 118; 2 *Peter* ii, 14; for the sentiment, *Matthew* v, 28.

5 *Vin.* iii, 25.

6 *Vin.* i, 15; *D.* i, 36; *M.* i, 505; *A.* ii, 125; below, p. 289.

host,"[1] relishes it, longs for it, is entranced thereby—this indeed, brāhman, is the breaking, rending, tarnishing, blemish of the godly life; this man, brāhman, is said to live the godly life impurely, bound by the bond of sex; nor is he freed from birth, old age, death, from sorrows, griefs, ills, woes, tribulations; he is not freed from ill, I say.

And so long, brāhman, as I continued to see one or the other of these seven sex-bonds in myself not got rid of, I professed not to be wholly awakened to the highest and full awakening, unsurpassed in the world with its devas, Māras, Brahmās, on earth with its recluses, godly men, devas and men; but when I saw no bond of sex not got rid of, then I professed to be wholly awakened to the highest and full awakening, unsurpassed in the world . . ., unsurpassed on earth. . . . Then to me gnosis, insight arose: Immovable is my mind-emancipation, this is my last birth, there is no becoming (here) again!'[2]

And when he had thus spoken, brāhman Jānussoṇi said to the Exalted One: 'It's amazing, Master Gotama, . . . accept me as a lay-disciple. . . .'

§ viii (48). *The bondage.*

'Monks, I will teach you a Dhamma-discourse on bondage and on bond-freedom. Pay heed, listen well, I will speak. . . . And what is the discourse? . . .

Monks, a woman marks femininity[3] in herself, the feminine occupation, attire, prejudices,[4] impulses,[5] voice, charm. She is excited by that, delighted by that; and being so excited, delighted, she marks masculinity about her, the masculine occupation, attire, prejudices, impulses, voice, charm. She is excited by that, delighted by that; and being so excited, delighted, she desires a bond with those about her; and whatsoever happiness, well-being comes of this bond that she desires.

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[1] *Devo vā devaññataro. Comy. devarājā* and *devaputto.* The whole passage is stock, see *D.* iii, 239; *M.* i, 102; *S.* iv, 180; *A.* v, 18; below, p. 303.

[2] *Vin.* i, 11; *S.* ii, 171; *A.* i, 259, etc.

[3] *Cf.* below, p. 135; *DhS. trsl.* 190.

[4] *Vidhā. Comy. māna-.*

[5] *Chanda.*

Monks, delighted by, attached to her own sex,[1] she has gone into man's bondage and thus escapes not from her own sex.

So, too, a man marks masculinity in himself . . . is excited by that . . . ; marks femininity about him . . . is excited by that . . . and desires a bond with those about him. . . . Monks, delighted by, attached to his own sex, he has gone into woman's bondage and thus escapes not from his own sex.

(*But the opposite in both cases holds.*[2])

Verily, monks, this is the Dhamma-discourse on bondage and bond-freedom.'

§ ix (49). *On giving.*

Once, when the Exalted One dwelt near Campā[3] on the banks of lake Gaggarā, a company of lay-disciples from Campā visited the venerable Sāriputta, saluted him and sat down at one side. And seated thus, they said to him: ''Tis long, reverend[4] sir, since we heard a Dhamma-talk from the Exalted One's mouth; how good it would be to do so !'

'Then come next Observance[5] day, friends,[6] and maybe you'll hear one. . . .'

'Yes, reverend sir,' they rejoined; and getting up, the lay-disciples from Campā saluted the venerable Sāriputta and departed, keeping him on their right.

Now when the day was come, they approached the venerable one, saluted and stood at one side; and with them the venerable Sāriputta visited the Exalted One, saluted and sat down at one side. So seated, he said to the Exalted One: 'Lord,[4] may a man's gift be given here in such a way as to become not great in fruit, great in profit; and may the gift be given in such a way as to become great in fruit, great in profit ?'

'It may, Sāriputta, . . .'

'And what, lord, is the reason, the cause ? . . .'

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[1] *Itthattaṃ.* [2] The text repeats all in full.

[3] The capital of Aṅga, east of Magadha, see *Buddh. Ind.* 35; *Chwang* ii, 181. See *D.A.* i, 279 regarding the lake. Pron. Champī.

[4] *Bhante.* [5] *Uposatha ;* see below, pp. 170 and 259.

[6] *Āvuso.*

'Consider, Sāriputta, a self-seeking[1] man, wrapt[2] up (in the result), seeking reward, who gives a gift, thinking: 'I'll enjoy this hereafter!"; and to recluses and godly men gives this gift: food, drink, clothing, a vehicle, garlands, perfumes, ointments, bed, dwelling, lighting.[3] What think you, Sāriputta, might a man give here such a gift?'

'Yes, lord.'

'Now he who gives thuswise . . ., Sāriputta, thereafter, on the breaking up of the body after death, arises in the company of the Four Royal devas; and when he has exhausted that deed, power, glory, dominion, he becomes a returner,[4] a comer to this state here.

Then consider one who gives a gift but is no self-seeker, not wrapt up in the result, seeking no reward, nor thinks to enjoy the fruit hereafter; yet gives thinking: "It's good to give! . . ."

. . . or one who thinks not so as he gives, but: "This was given in the past, done in the past by my father and my father's father; I ought not to allow this ancient family custom to lapse. . . ."

. . . or thinks not so, but: "I am qualifying,[5] these are not qualifying; I who am qualifying am not worthy to give gifts to those who are no longer qualifying. . . ."

. . . or thinks not so, but: "As those sages of old had those great offerings—Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu[6]—so will I make this alms distribution. . . ."

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[1] *Sâpekho.* [2] *Paṭibaddhacitto. Comy. vipāke baddhacitto.*

[3] *M.* iii, 205; *S.* i, 94; *A.* i, 107; *It.* 65; below, p. 163.

[4] *A.* i, 63; ii, 159; *It.* 95.

[5] *Ahaŋ pacāmi*, etc., from √*pac*, to cook. At *Dial.* iii, 240, where this recurs (see also below, p. 160), it is rendered literally; in *Sk.* the Middle or Reflexive voice has developed into meaning: ripen, mature and so, qualify. We may compare *sekha*, one who is still a learner; while the negative has come to mean an adept. *Comy.* is silent on the meaning, but observes that this gift is called *niravasesa* : without remainder; on *apada* : trackless, the way of one who has reached the sphere of 'infinite space'—at p. 291 below, *Comy.* glosses, *nippada*, *niravasesa.* [6] See *G.S.* iii, 164.

. . . or thinks not so, but: "This gift of mine calms the mind, joy and gladness arise. . . ."

. . . or thinks not so, but gives a gift to improve the mind, to equip the mind;[1] and to recluses and godly men he gives this gift: food and so forth. What think you, Sāriputta, might a man give here such a gift ?'

'Yes, lord.'

'Now he who gives thuswise . . . thereafter, on the breaking up of the body after death, arises in the company of the devas of Brahmā's hosts; and when he has exhausted that deed, power, glory, dominion, he becomes a non-returner, a comer not to this state here.

Verily, this is the reason, the cause, why a man's gift given in one way may become not great in fruit, great in profit; and this is the reason, the cause, why given in such a way the gift may become great in fruit, great in profit.'

§ x (50). *Nanda's mother.*[2]

Thus have I heard: Once the venerable Sāriputta and the venerable MahāMoggallāna with a company of the monks of the Order walked a walk near[3] South Hill; and it was then that Nanda's mother, a lay-disciple of Veḷukaṇḍa,[4] rose before dawn one night and sang the 'Way to the Beyond.'[5]

Now at that time the Royal deva, Vessavaṇa,[6] was going

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[1] *Comy.* For calm and insight.

[2] See *A.* i, 26 (*G.S.* i, 24 *n.*), and *A.A.* i, 446, where she is said to be chief of musers among women lay-disciples (see the end of our sutta); her name is given as Uttarā; see *Brethr.* 41; below, p. 229.

[3] South of Rājagaha, see *K.S.* i, 216; *SnA.* 136; *SA.* i, 242.

[4] Our text reads *Veḷukaṇṭakī*, and lower down, -kaŋ; see *SnA.* 370, where our story is referred to.

[5] *Pārâyana*, *Sn.* 976 *ff.*—presumably. Our *Comy.* observes that there were 250 gāthās; we have now only 173 ślokas.

[6] One of the Four Royal devas of the compass, see *Buddh. Ind.* 222; his other name is Kuvera, *cf. Dial.* iii, 193:

> But where Kuvera dwells, their gracious king,
> Visāṇā is the citadel, and hence
> The name he goes by of Vessavaṇa.

According to the Ceylon tradition, the lion is used symbolically for him. See Bachhofer's *Early Indian Sculpture ;* he was the god of wealth (*G.S.* i, 72).

from the north to the southern quarter on some business or other; and he heard Nanda's mother singing and stopped and waited for the end. And when she had finished, she was silent.

Then the Royal deva, Vessavaṇa, perceiving she had finished, rejoiced greatly, saying: 'Well done, sister, well done!'

'But who is it, O thou of august countenance?'[1]

'Sister,[2] it is I, your brother, the Royal deva, Vessavaṇa!'

'Hail, august One! Prithee, let this Dhamma-hymn sung by me be thy gift[3] of greeting!'

'Well done, sister! Yes, let this, verily, be my gift of greeting! Tomorrow, monks of the Order with Sāriputta and Moggallāna at their head will come to Veḷukaṇḍa, not having had their morning meal; when you have fed them, you should declare the offering to be mine[4]—and it shall be my gift of greeting.'

And when the night was over, Nanda's mother had much hard and soft food prepared in her house.

And the monks of the Order, with Sāriputta and Moggallāna at their head, arrived at Veḷukaṇḍa, having had no morning meal. And Nanda's mother called a man and said: 'Go, my good man, to the monks' park and say: "It is time, reverend sirs; the meal is ready in the lady Nanda's mother's house."'

'Yes, lady,' he replied, and did so. . . .[5]

And dressing early, taking bowl and robe, the monks, with Sāriputta and Moggallāna at their head, came to Nanda's mother's house and sat down on the seats arranged there.

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[1] *Bhadramukha, bhadra* is 'auspicious'; see *K.S.* i, 100 *n.*; here *Comy. laddha-*; *S.A.* i, 139, *sundara-*.

[2] As a Streamwinner himself, he called her—a Non-returner—'elder sister'; he said 'elder brother,' being nine million years old. *Comy.*

[3] *Ātitheyya*, see *G.S.* i, 81 *n.*; *cf. Sk. ātitheya* and *ātithya*. Our *Comy. paṇṇâkāra.*

[4] *Mamaŋ dakkhiṇam ādiseyyāsi*; *cf. Vin.* i, 229=*D.* ii, 88; *Th.* 307; see *Mil.* 294, trsl. *S.B.E.* xxxvi, 151 *ff.* where Nāgasena explains how good deeds (the result thereof) can be shared but not bad. Our *Comy.* remarks that when he had begged for the merit of the gift, he filled her stores with rice, and so long as she lived they were full. Dhammapāla in *SnA.* tells the same story. *Cf.* 1 *Kings* xvii, 14.

[5] The text repeats in full.

And the lay-disciple, Nanda's mother,[1] served them with her own hands with much hard and soft food and satisfied them. And when the venerable Sāriputta had eaten and withdrawn his hand from the bowl, Nanda's mother sat down at one side; and he said to her, seated thus: 'But who told you, O mother of Nanda, of the coming of the monks of the Order?'

'Reverend sir, I arose in the night before dawn, I sang the "Way to the Beyond" and was silent. Then came the Royal deva Vessavaṇa . . .[2] and told me of your arrival and begged me to declare this offering his. Reverend sir, let all the merit[3] in this giving be to the happiness of the Royal deva Vessavaṇa!'

'It is marvellous and wonderful, O mother of Nanda, that you should talk face to face with a deva[4] so powerful, so mighty!'

'Reverend sir, that is not the only marvellous thing that has happened to me, there is indeed another! Rajahs, for some reason, took by force and slew my only son, Nanda, who was dear and precious to me; yet when the boy was seized or being seized, bound or being bound,[5] slain or being slain, I knew no disquietness[6] of heart.'

'It is marvellous and wonderful, O mother of Nanda, that you should have so purged the surges of the heart.'

'Nor is that all, reverend sir, . . . When my husband died, he rose among the yakkhas;[7] and he revealed himself to me in his old form; but I knew no disquietness of heart on that account.'

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[1] This is stock; *Vin.* i, 213; *D.* i, 109; *M.* ii, 50; *Sn.* p. 111, etc.

[2] The text repeats in full.

[3] *Puññaŋ*. *Comy. Puññāni pubbacetanā ca muñcanacetanā ca* (see *Expos.* i, 211). *Puññaŋ hī-ti, aparacetanā*. Our text reads: *puññaŋ hitaŋ*, but *S.e. puññaŋ hi taŋ*, which the *Comy.* indicates and which I follow. In the comment on *sukhāyạ hotu*, however, we have *hitatthāya*.

[4] *Devaputta.*

[5] *Vadhe vā vajjhamāne, S.e.* with *v.l.*, *baddhe*; I suggest reading: *baddhe bajjhamāne*. Perhaps here $\sqrt{\textit{vadh}}$ means smiting, flogging.

[6] *Cittassa aññathattaŋ*, there is a misprint in the text.

[7] *Comy. bhummadevatā-bhāvaŋ;* adding: *sirigabbhe sayanatale attānaŋ dasseti.*

'It is marvellous, O mother of Nanda, . . .'

'Nor is that all, reverend sir, . . . From the day I, a young girl, was brought to my husband, then but a youth, I know of no trespass[1] even in thought against my husband, how then in deed?'

'It is marvellous, O mother of Nanda, that you should have so purged the surges of the heart.'

'Nor is that all, reverend sir, . . . From the day I became a confessed lay-disciple, I know of no intentional transgression[2] of any step of the training.'

'It is marvellous, O mother of Nanda, it is wonderful!'

'Nor is that all, reverend sir, . . . For just as long as I wish, being aloof from sense desires, aloof from evil thoughts, I enter and abide in the first musing, where thought is speculative,[3] deliberative, where zest and ease are born of solitude: suppressing such thought, I enter and abide in the second musing, where there is an inward tranquillizing of the mind, a one-pointedness free from speculation, deliberation, where zest and ease are born of concentration: then, free from the fervour of zest, I enter and abide in the third musing, I abide poised, mindful, self-possessed, I experience the ease of person whereof Ariyans declare: "The poised and mindful dwells at ease": then by putting away ease, by putting away ill, by the passing away of former weal and woe of mind, I enter and abide in the fourth musing, a purity that is poise and mindfulness, which is neither ill nor ease.'

'It is marvellous, O mother of Nanda, it is wonderful!'

'Reverend sir, that is not all, there is yet another marvellous thing! Those five lower fetters,[4] declared by the Exalted One—I perceive not one in myself unabandoned.'

'It is marvellous, wonderful, mother of Nanda!'

Then the venerable Sāriputta instructed Nanda's mother with Dhamma-talk, incited her, inspired her, gladdened her; and rising from his seat, he departed.

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[1] The text reads: *aticarittā* with some *v.l.*; *S.e.* *-caritā*; see *C.P.D.*; *A.* ii, 61; *G.S.* ii, 70 *n.*

[2] *Vītikkamitā*.

[3] *Savitakka, savicāra.*

[4] See above, p. 8.

CHAPTER VI.—THE UNEXPLAINED.

§ i (51). *The unexplained.*[1]

Now a certain monk approached the Exalted One, saluted and sat down at one side; and so seated, he spoke thus to the Exalted One: 'Lord, what is the cause, the reason, why to the learned Ariyan listener doubt arises not as to unexplained points?'

'Verily, it is by view-stopping, monk, that doubt arises not to the learned Ariyan listener as to unexplained points. "Is the tathāgata[2] after death?"—this is but a view-issue,[3] monk; "Is the tathāgata not after death?" "Both is he and is he not after death?" "Neither is he nor is he not after death?"—these are but view-issues, monk. The unlearned average man understands not view, understands not view-origin, understands not view-stopping, understands not the stepping of the way to view-stopping. For him view[4] grows; and he is not freed from birth, old age, death, from sorrows, griefs, ills, tribulations; he is not freed from ill, I say.

But the learned Ariyan listener understands view, its origin, its stopping, the stepping of the way thereto. For him view is stopped; and he is freed from birth, old age, death, from sorrows, griefs, ills, tribulations; he is freed from ill, I say.

Thus knowing, thus seeing, the learned Ariyan listener, indeed, explains not "Is the tathāgata after death?" and like questions. . . . Thus knowing, thus seeing, the learned Ariyan listener is thus subject[5] to the inexplicable as to unexplained points. Thus knowing, thus seeing, the learned Ariyan listener is not afraid,[6] trembles not, wavers not, shakes not,

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[1] *Avyākata*: more literally (*a-vi-ā-kar*) unexpounded, unanalyzed, undefined. *D.* i, 188; *M.* i, 426; *S.* iv, 375; *A.* v, 193.

[2] *Comy. satto.*

[3] *Diṭṭhigata.*

[4] *Sā diṭṭhi.*

[5] *Avyākaraṇadhammo.*

[6] *Na cchambhati na kampati* (*S.e.* here with *v.l.* inserts *na calati*), *na vedhati na santāsaŋ āpajjati*; *cf. M.* ii, 138. For *chambhati* the Colombo 1922 edition of *Comy.* and Hewavitarne Bequest reads, *jambhati*; glossing, *na kampati*. See Trenckner's *Notes*, p. 70.

nor falls to quaking concerning these points. "Is the tathāgata after death ?" and the like. . . . These, monk, are but issues of craving[1] . . . of perception[2] . . . are but illusions . . . fancies . . . are but issues of grasping . . . are but a source of remorse.

The unlearned average man understands not these things[3] . . ., their origin, their stopping and the stepping of the way thereto; they grow, and he is not freed from birth and the rest; he is not freed from ill, I say. But the learned Ariyan listener understands . . . and is freed from ill, I say.

Thus knowing, thus seeing, he explains not these questions . . . is subject to the inexplicable as to unexplained points . . . is not afraid, trembles not, wavers not, shakes not, nor falls to quaking concerning these points.

Verily, monk, this is the cause, the reason, why to the learned Ariyan listener doubt arises not as to unexplained points.'

§ ii (52). *Man's faring.*

'Monks, I will teach the seven farings[4] of man and the completely unattached[5] cool; listen well, pay heed, I will speak.'

'Yes, lord,' rejoined the monks; and the Exalted One said:

'And what, monks, are the seven farings of man ?

Consider a monk who steps his way, thinking: "If it were[6] not, it would not be mine; it shall not become, for me it shall

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[1] I think we should read with *v.l. la* or *pe* between each term; *S.e.* only with *vippaṭisāro*.

[2] *Saññāgata. Comy. Diṭṭhisaññā eva h'ettha saññāgataŋ*; in fact it treats each term as a form of *diṭṭhi*.

[3] The text repeats from here onwards in full.

[4] *Purisa-gati. Comy. purisassa ñāṇa- (gnosis) -gatiyo ; P.E.D.* omits.

[5] *Anupādā parinibbāna. Comy. apaccaya-nibbāna*; 'not taking up (fuel)'; *cf. A.* i, 44 (*G.S.* 'without attachment'); *M.* i, 148 (*F. Dial.* absolute'). (Note: The rendering of the Pali *parinibbāyin* by 'becomes . . . cool' is to copy the adaptation of the phrase to the simile. The more usual term is *sītibhūta*.—Mrs. Rhys Davids.)

[6] *S.* iii, 55; *Ud.* 66; *Comy.* and *S.e.* here read *assa*. *Comy.* explains as at *S.A.* (see note to *K.S.* iii, 48): because of the deed (*kamma*) there is the personality (*attabhāva*), *i.e.* the self made-to-become.

not become; what is, what's become, that I abandon!"— he acquires poise, yearns not after life, yearns not after life to come, but sees with true wisdom that there is beyond a bourne, a peace;[1] yet not all in all is the bourne realized by him, nor all in all is the leaning towards conceit got rid of, nor that towards worldly lusts, nor towards ignorance. . . . When the five lower fetters are destroyed, he becomes completely cool[2] after an interval. Monks, just as from an iron slab,[3] heated and beaten[4] all day, a bit may come off and cool[5] down; even so a monk who steps his way thinking thus . . . acquires poise . . . and, when the five lower fetters are destroyed, becomes completely cool after an interval.

Again, consider a monk who thinking likewise[6] . . . becomes completely cool after an interval: just as from an iron slab, heated and beaten all day, a bit may come off, fly up and cool down; even so a monk . . . becomes completely cool after an interval.

. . . or the bit may come off, fly up and before touching the ground cool down; even so a monk . . . becomes completely cool after an interval.

Consider a monk who thinking likewise . . . becomes completely cool after lessening his period: just as the bit may come off, fly up and after touching the ground cool down; even so a monk . . . becomes cool after lessening his period.

Consider the monk who without (karmic) residue becomes completely cool: just as the bit may come off, fly up and fall on some small heap of grass, heap of sticks, kindle fire, kindle smoke and consume that small heap and cool down from want of fuel;[7] even so a monk without residue . . . becomes completely cool.

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1 *Atth'uttariŋ padaŋ santaŋ. Comy. Nibbāna-padaŋ.*

2 On this and subsequent terms see above, p. 9, *n.* 1.

3 *Ayokapāla. S.e.* so; *P.E.D.* suggests *phāla*, following *Vin.* i, 225, which I adopt; but *cf. SnA.* 221: *aggitattakapālasadiso. V.l. guhala, gula.*

4 *Comy. Saṇḍāsena gahetvā muṭṭhikāya koṭṭiyamāne.*

5 *Nibbāyeyya.*

6 The text repeats much in full.

7 *Anāhāra. Cf. M.* i, 487.

Consider the monk who with some (karmic) residue becomes completely cool: just as the bit . . . may fall on a large heap of grass, heap of sticks, kindle fire, kindle smoke and consume that large heap and cool down from want of fuel; even so a monk with some residue . . . becomes completely cool.

Consider a monk who thinks likewise, acquires poise, yearns not after life or life to come, but sees the bourne, yet not all in all realizes it, nor all in all has got rid of the leaning towards conceit, worldly lusts and ignorance; but when the five lower fetters are destroyed, he becomes part of the upward stream, bound for the highest. Just as from an iron slab, heated and beaten all day, a bit may come off, fly up and fall on a large heap of grass, a large heap of sticks, kindle fire, kindle smoke, consume that large heap, set fire to the shrubland,[1] set fire to the woodland and, burning there, come to the edge of a green cornfield, [2]upland, rock, water or lush countryside[3] and there cool down from want of fuel; even so a monk who steps his way thinking thus . . . on destroying the five lower fetters, becomes part of the upward stream, bound for the highest.

Verily, monks, these are the seven farings of man. And what is the completely unattached cool ?

Consider a monk who steps his way thinking: " If it were not, it would not be mine; it shall not become, for me it shall not become; what is, what's become, that I abandon!'— he acquires poise, yearns not after life, yearns not after life to come, but with true wisdom sees there is beyond a bourne, a peace; and that bourne is, verily, all in all realized by him; and all in all is the leaning towards conceit got rid of by him, the leaning towards worldly lusts . . . the leaning towards ignorance. Destroying the cankers, he enters and abides in the cankerless mind-emancipation, wisdom-emancipation,

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[1] *Gaccha. S.e., kaccha* with *v.l.; Comy.* both, observing, *nirārakkhaŋ* (not in *P.E.D.*) *araññaŋ*. See *Vism.* 183.

[2] *Haritaŋ taŋ vā patthaŋ taŋ vā . . .; S.e. haritattaŋ vaŋ patthattaŋ vā selantaŋ vā . . .*; we should no doubt read: *harit'antaŋ vā patth'antaŋ vā . . .* and so forth.

[3] *Ramaṇīyaŋ bhūmibhāgaŋ*.

here and now, realizing it himself by his own knowledge. This, monks, is called the completely unattached cool.

Verily, monks, these are the seven farings of man and the completely unattached cool.'

§ iii (53). *Tissa.*[1]

Thus have I heard: Once, while the Exalted One dwelt near Rājagaha on Mount Vulture Peak, two devas of surpassing loveliness, lighting up almost the whole Peak, approached the Exalted One at the passing of the night, saluted him and stood at one side. And standing there, one deva said: 'Lord, these nuns are freed!'—and the other said: 'Lord, these nuns are wholly freed and without attached remainder.'[2]

Thus spake those devas, and the Master approved; and seeing that, they saluted the Exalted One and, keeping him on their right, vanished thence.

At dawn the Exalted One told the monks all that had taken place. . . .

Now at that time the venerable MahāMoggallāna sat near the Exalted One; and he thought: 'What devas know the partly attached as partly attached, the wholly detached as wholly detached?'

About then a monk named Tissa had recently died and had arisen in one of the Brahmā worlds; and there they knew him as Brahmā Tissa the mighty, the very powerful.

And[3] the venerable MahāMoggallāna, as a strong man might stretch forth his bent arm or bend his outstretched arm, vanished from Mount Vulture Peak and appeared in that Brahmā world. And Brahmā Tissa saw the venerable one from afar, coming along, and on seeing him said: 'Come, worthy Moggallāna, welcome, worthy Moggallāna! 'Tis

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[1] See *G.S.* iii, 233.

[2] *Anupādisesa*. *Comy. upādānasesaṃ agahetvā pañcahi vimuttihi anavasesāhi vimuttā*; and observes that they were Mahāpajāpatī and five hundred others; see below, pp. 181 *ff*.

[3] All this is stock, see *G.S.* iii, *loc. cit.* The simile is, I suppose, the commonest in the Canon, see *D.* i, 222; *M.* i, 326; *S.* i, 137; below, p. 50. We should read *pariyāyam* for *pariyāyamam* in this passage.

long indeed since you made this round, that is to say, came here. Be seated, worthy sir, here on this seat made ready!' And the venerable MahāMoggalāna sat down on the seat made ready, and Brahmā Tissa, after saluting him, also sat down—at one side.

And the venerable MahāMoggallāna said to Brahmā Tissa, thus seated: 'To what devas, Tissa, is there this knowledge: As to being partly unattached, he is that; as to being wholly unattached, he is that?'

'The Brahmā deva-hosts, worthy Moggallāna, have this knowledge. . . .'

'What, have they all this knowledge . . . ?'

'No, worthy sir, . . . Those devas who are satisfied with Brahmā life, Brahmā beauty, Brahmā happiness, Brahmā pomp, Brahmā power[1] and know not the escape from it to the beyond as there really[2] is, they have not this knowledge: As to being partly unattached, he is that; as to being wholly unattached, he is that. But those devas of the Brahmā hosts who are not so satisfied and know the escape to the beyond, they have this knowledge. . . .

Consider, worthy Moggallāna, the monk who is freed-both-ways;[3] of him those devas know thus: This reverend sir is freed-both-ways, and so long as his body lasts, devas and men shall see him, but on the breaking up of the body they shall not see him.[4] And thus it is, worthy sir, that these devas have the knowledge: As to being wholly unattached, he is that.

Again, consider him who is wisdom-freed; they know of him the same. . . .

Consider the monk who is a seer-in-body; of him they know: This reverend sir is a seer-in-body; perhaps by practising things meet as to sleeping and sitting,[5] having fellowship with good

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[1] *Cf. D.* iii, 146, and below, p. 165, for this set.

[2] *Uttariŋ nissaraṇaŋ yathābhūtaŋ; cf. M.* i, 326; *S.* i, 142; *A.* v, 188; usually *uttariŋ* is omitted; *cf. D.* ii, 69; *S.* ii, 5; *A.* ii, 10; *M.* i and *S.* i, are, as here, concerning devas.

[3] See above, p. 7, for these six types.

[4] *D.* i, 46.

[5] *D.* i, 71.

friends, controlling the faculties, he may enter and abide in that consummation beyond[1] all of the godly life, realizing it here now by his own knowledge, for the sake of which clansmen rightly go forth from the home to the homeless life.[2] And thus it is, worthy sir, that these devas have the knowledge: As to being partly unattached, he is that.

Consider him who is a view-winner . . . faith-freed . . . a Dhamma-follower; of each they know: This reverend sir is such an one . . . and by practising things meet . . . may enter and abide in the consummation beyond all of the godly life . . . and thus these devas know: As to being partly[3] unattached, he is that.'

And the venerable MahāMoggallāna, delighted, pleased by Brahmā Tissa's words, as a strong man might bend his arm to and fro, vanished from the Brahmā world and appeared on Mount Vulture Peak. And he approached the Exalted One, saluted him and sat down at one side. And, seated thus, the venerable MahāMoggallāna related to the Exalted One all that talk he had had with Brahmā Tissa.[4]

'But Brahmā Tissa did not teach you the seventh person, Moggallāna, the dweller[5] in the signless.'

'Now is the time, O Blessed One, now is the time, O Wellfarer! Were the Exalted One to teach concerning the dweller in the signless, the monks would hear and remember.'

'Wherefore, Moggallāna, listen, pay heed, I will speak.'

'Yes, lord,' rejoined the venerable MahāMoggallāna; and the Exalted One said:

'Consider, Moggallāna, the monk who, by inattention to all signs, enters and abides in signless mental concentration;[6]

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1 *Anuttara.* 2 The whole passage recurs at *M.* i, 477.

3 The text reads *su-* for *sa-*. 4 The text does not repeat.

5 *Comy.* observes that this is the *saddhânusārī*, see above, p. 7.

6 *Sabbanimittānaŋ amanasikārā animittaŋ cetosamādhiŋ viharati. Comy. sabbesaŋ niccanimittâdīnaŋ*; *Comy. ad. D.* ii, 100 and *M.* i, 296, *rūpâdīnaŋ. . . .* At *Dhp.* 92, 93 *animitta* (with *vimokha*) comes to mean Nibbāna; *DhpA.* 172, *rāgadosamohānaŋ abhāvena . . . tathā rāgâdinimittâbhāvena animittaŋ. . . .* See *DhS. trsl.* 92, 142, for this concentration practice; *K.S.* i, 239; *Sisters*, 23. It may be noted how the B. is made to use the same words as Brahmā Tissa.

of him those devas know: This reverend sir . . . abides in signless mental concentration; perhaps by practising things meet as to sleeping and sitting, having fellowship with good friends and control of the faculties, he may enter and abide in that consummation beyond all of the godly life, realizing it here now by his own knowledge, for the sake of which clansmen rightly go forth from the home to the homeless life. And thus it is, Moggallāna, that these devas have the knowledge: As to being partly unattached, he is that.'

§ iv (54). *Sīha.*[1]

Thus have I heard: Once, while the Exalted One dwelt near Vesālī, at the Gabled Hall in Mahāvana, general Sīha visited him, saluted and sat down at one side. So seated, he said to the Exalted One: 'Is it possible, lord, to show the visible result of giving?'

'Well, Sīha, just on that I will question you in return; explain the matter as it seems good to you.[2]

Now what think you, Sīha? There might be two men: one unbelieving, mean, miserly,[3] cross-grained;[4] the other a believer, a master-giver, delighting in constant giving. What think you, Sīha, on whom would compassionate arahants first have compassion;[5] the unbelieving, mean, miserly, cross-grained man or the believer, the master-giver[6] who delights in constant alms-giving?'

'The unbeliever . . .,[7] lord, why should they first have compassion on him? But the believer . . ., on him surely they would first have compassion.'

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[1] See *G.S.* iii, 31; *Dial.* i, 198; *Vin.* i, 233; below, pp. 124 *ff.*

[2] This is stock; *cf. D.* i, 60; *M.* i, 487.

[3] *Kadariya*, 'how an Ariyan'; *Comy. thaddhamacchariyo*, as elsewhere.

[4] *Paribhāsaka.*

[5] *Comy.* explains: Being moved to compassion in thought, thus: Whom ought we to help today; of whom shall we receive a gift or to whom shall we teach Dhamma?

[6] *Dānapati.*

[7] The text repeats all throughout.

'Then what think you, Sīha? Which of the twain would visiting arahants first visit . . . . ?'

'The believer, surely, lord, . . .'

'From whom would receiving arahants first receive alms . . . ?'

'From the believer, surely, lord, . . .'

'To whom would teaching arahants first teach Dhamma . . . ?'

'To the believer, surely, lord, . . .'

'Of whom would a fair report be noised abroad . . . . ?'

'Of the believer, surely, lord, . . .'

'Who would approach any[1] gathering—nobles, brāhmans, householders, recluses—with confidence, untroubled . . . ?'[2]

'The believer, surely, lord, . . .'

'And what think you, Sīha, who, on the breaking up of the body after death, would arise in the happy heaven world: the unbelieving, mean, miserly, cross-grained man or the believer, the master-giver who delights in constant almsgiving?'

'The unbeliever, lord, . . . why shall he, on the breaking up of the body after death, arise in the happy heaven world? But the believer . . . after death may arise in the happy heaven world.

Lord, these six visible results of giving, declared by the Exalted One—I go not to the Exalted One for faith for that; I just know them. I, lord, am a giver, a master-giver, and on me compassionate arahants first have compassion; . . . me they first visit; . . . from me they first receive; . . . me they first teach Dhamma; . . . of me a fair report is noised abroad, "General Sīha is a giver, a worker, the Order's servant," it is said; . . . any gathering I approach—nobles, brāhmans, householders, recluses—I approach with confidence, untroubled. Lord, these six visible results of giving, declared by the Exalted One—I go not to the Exalted One for faith for that; I just know them. But when the Exalted One said: "The

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[1] *Yañ ñad eva. S.e.* so (*P.E.D.* omits); *cf. D.* ii, 85, where the passage recurs, there: *yaŋ yad eva.*

[2] *Amaṅkubhūto.*

giver, Sīha,[1] the master-giver, on the breaking up of the body after death, arises in the happy heaven world "—that I know not; and there I go to the Exalted One for faith.'

'Thus it is, Sīha, thus it is; the giver, Sīha, the master-giver, on the breaking up of the body after death, arises in the happy heaven world.'

§ v (55). *Not cloaked.*[2]

'Monks, these four[3] need not be cloaked by the tathāgata, and of three he is blameless.

What four need not be cloaked?

Monks, in bodily act the tathāgata is wholly pure; there is no wrongdoing in deed by the tathāgata which he would cloak, thinking: "Let none know this of me."

Monks, in act of word the tathāgata is wholly pure; there is no wrongdoing in word by the tathāgata which he would cloak, thinking: "Let none know this of me."

Monks, in act of thought the tathāgata is wholly pure; there is no wrongdoing in thought by the tathāgata which he would cloak, thinking: "Let none know this of me."

Monks, in mode of living the tathāgata is wholly pure; there is no wrong mode of living by the tathāgata which he would cloak, thinking: "Let none know this of me."

These four need not be cloaked by the tathāgata.

Of what three is he blameless?

Monks, the tathāgata's Dhamma is well proclaimed. Herein, truly, a recluse, brāhman, deva, Māra, Brahmā or anyone in the world might with justice blame me, saying: "In this way[4] has Dhamma not been well proclaimed by you." Monks, I see no sign of this; and, seeing no sign, I abide won to peace, won to fearlessness, won to confidence.[5]

Monks, well made known by me to listeners are the steps

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[1] With *v.l.* and *S.e.* we should read, *Sīha.*

[2] The *uddāna* in the text is misprinted; we should read, *Sīh'arakkhita-*.

[3] Three recur at *D.* iii, 217 (see *Dial.* iii, 210 *n.*); *cf. Vin.* ii, 248; *A.* iii, 124; *Mil.* 170; the whole passage is quoted at *SnA.* 37 and *SA.* 277.

[4] *Iti pi,* see Childers, Dict., p. 162.

[5] *Cf. M.* i, 72; *A.* ii, 9.

in the way to the cool,[1] since my listeners who have stepped them, after destroying the cankers, enter and abide in the cankerless mind-emancipation, wisdom-emancipation, here and now realizing it by their own knowledge. Herein, truly, . . . anyone in the world might with justice blame me, saying: "In this way have the steps not been well made known, since your listeners who have stepped them . . . abide not in cankerless mind-emancipation. . . ." Monks, I see no sign of this; and, seeing no sign, I abide won to peace. . . .

Monks, not one hundred only of my gatherings of listeners, after destroying the cankers, enter and abide in cankerless mind-emancipation. . . . Herein, truly, . . . anyone in the world might with justice blame me, saying: "See,[2] there are no hundreds of your gatherings of listeners who, after destroying the cankers, enter and abide in cankerless mind-emancipation. . . ." Monks, I see no sign of this; and, seeing no sign, I abide won to peace, won to fearlessness, won to confidence.

Of these three he is blameless.

Verily, monks, these four need not be cloaked by the tathāgata, and of these three he is blameless.'

§ vi (56). *Kimbila.*[3]

Thus have I heard: Once, when the Exalted One was staying in the Bamboo Grove near Kimbilā, the venerable Kimbila approached him, saluted and sat down at one side. So seated, he said: 'Lord, what is the cause, the reason why, when the tathāgata has become completely cool,[4] Saddhamma will not last?'

'Suppose, Kimbila, when the tathāgata has become completely cool, the monks, nuns, laymen and laywomen live without reverence, without heed for the teacher . . . Dhamma . . . the Order . . . the training . . . concentration . . . earnestness, live without reverence, without heed for goodwill. Verily, Kimbila, this is the cause, the reason why, when the tathāgata has become completely cool, Saddhamma will not last.'

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[1] *Nibbānagāminī paṭipadā.*

[2] *Iti pi.*

[3] See *G.S.* iii, 180, 239 and notes there.

[4] *Parinibbuta.*

'And what, lord, is the cause, the reason whereby, when the tathāgata has become completely cool, Saddhamma will last?'

'Suppose, Kimbila, the opposite happen. . . .[1] Verily, this is the cause, the reason whereby, after the tathāgata has become completely cool, Saddhamma will last.'

§ vii (57). *The seven.*

'Monks, holding fast[2] to seven things, a monk may, on destroying the cankers, enter and abide in the cankerless mind-emancipation. . . . What seven?

Herein, monks, a monk is full of faith, virtuous, learned, lives secluded, has initial energy,[3] is mindful, is wise.

Verily, monks, holding fast to these seven things, a monk may, on destroying the cankers, enter and abide in the cankerless mind-emancipation. . . .'

§ viii (58). *Nodding.*[4]

Thus have I heard: Once, while the Exalted One dwelt among the Bhaggis[5] on Crocodile Hill in the Deer Park at Bhesakaḷā Grove, the venerable MahāMoggallāna sat nodding in the village of Kallavāḷamutta, among the Magadhese.

And the Exalted One with the deva-eye, surpassing man's in clearness, saw him seated there nodding; and as a strong man might bend his arm to and fro, the Exalted One vanished from the Deer Park and appeared before the venerable Mahā-Moggallāna. And the Exalted One sat down on the appointed

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[1] The text repeats all. *Cf.* above, p. 16; below, p. 82.

[2] *Dhammehi samannāgato:* gone along with what ought to be held.

[3] *Āraddhaviriya*, see *G.S.* iii, 238, *n.* 2 (where for *ārādheti* read, *ārabhati*). *Cf.* below, p. 217, *viriyaŋ ārabhati.*

[4] *Pacala,* from $\sqrt{cal}$, to shake. *S.e.* omits this and adopts *v.l.* in *n.* 24 of our text. *Comy.* observes that he had walked up and down for seven days and was worn out (*cf.* Soṇa's case, *G.S.* iii, 266 *n.*). Our sutta is referred to by Dhammapāla, see *Brethr.* 341, where the village is called Kallavāla; *Comy.* is silent.

[5] The Bhaggis were members of the Vajjian confederacy and Suŋsumāragira was their capital, see *C.H.I.* i, 175.

seat. And when he was seated, he said to the venerable MahāMoggallāna: 'Noddest thou, Moggallāna, dozest thou, Moggallāna?'

'Yes, lord.'

'Accordingly, Moggallāna, if, while thou abidest thoughtful, comes the thought: "That drowsiness has descended"—take no heed of it, make no ado of that thought;[1] and maybe, as thou abidest so, that drowsiness will pass.

If, abiding so, it pass not, then shouldst thou ponder in thy heart on Dhamma, as heard, as mastered, explore it, with thy mind review it; and maybe, as thou abidest so, that drowsiness will pass.

If it pass not, then shouldst thou repeat Dhamma in detail, as heard, as mastered; and maybe . . . that drowsiness will pass.

If it pass not, then shouldst thou pull[2] both ear-lobes and knead the limbs with the hand; and maybe . . . that drowsiness will pass.

If it pass not, then shouldst thou arise from sitting, cleanse[3] the eyes with water, survey the horizon and gaze up at the starry constellations; and maybe . . . that drowsiness will pass.

If it pass not, then shouldst thou apply thy mind to the thought of light,[4] fix thy mind on the thought of day—as by day, so by night; as by night, so by day—thus with mind unhindered, unhampered, thou shouldst make thy thought become radiant; and maybe . . . that drowsiness will pass.

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[1] *S.e.* reads: *yathā saññino te viharato tam middham okkamī-ti taŋ saññam mā manasikāsi taŋ saññam mā bahulam akāsi*; which I follow. *Comy.* observes that M. was not then arahant. Our sutta is referred to at *Expos.* 317; see also *DhS. trsl.* 312 *n.*

[2] *Āvijeyyāsi*, *S.e. āviñj-* with *v.l.*; see *P.E.D.*; *Comy. ad S.* iv, 199, *ākaḍḍhati*; our Comy. is silent. Trenckner *Notes*, 59 from $\sqrt{piñj}$ quoting *Sk. piñjana*, see Pāli use at *Mp.* 599 (*Hewa. ed.*) *ad A.* iii, 37, *piñchana*, *v.l. piñjana*, *pisana* (see *P.E.D. s.v.* $\sqrt{\text{pis}}$ or $\sqrt{\text{piŋs}'}$); so my suggested translation at *G.S.* iii, 30 *n.*, 'carding' is to be amended.

[3] *Anumajjitvā*, so *S.e.*, but *Comy.* with *v.l. apanijitvā* ($\sqrt{nij}$, no in *P.E.D.*), glossing *parimadditvā* (with some interesting *v.l.*).

[4] See *G.S.* iii, 228 *n.*; *Comy.* here almost repeats. But see below, p. 292.

If it pass not, then, with the senses withdrawn, the mind not outward gone,[1] shouldst thou fix thy thought on the alley-walk, conscious of its front and back;[2] and maybe . . . that drowsiness will pass.

If, abiding so, that drowsiness pass not, then shouldst thou, lion-like, lie down on thy right side, foot covering foot, mindful, self-possessed, thy mind set on the thought of arising;[3] and, on awakening,[4] Moggallāna, get up quickly, thinking: "I'll not live yoked to the pleasures of lying, reclining and drowsiness." Verily, let thy training be thus, Moggallāna!

And moreover, Moggallana, let thy training be thus: "Not lifted up with pride[5] will I visit families." Verily, Moggallāna, let thy training be thus! For in families, Moggallāna, there are many things to be done whereby the men may not notice a monk's coming; and if the monk visit lifted up with pride, he'll think: "Who now, I wonder, has embroiled me with this family? These men have now no liking[6] for me." And so, from getting nothing, he becomes troubled;[7] being troubled, he becomes wrought up;[8] being wrought up, he becomes uncontrolled; when uncontrolled, the mind is far from concentration.

Moreover, Moggallāna, let thy training be thus: "I'll talk

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[1] *Antogatehi indriyehi, abahigatena mānasena*; *Comy.* on the former, *bahi avikkhittehi anto anupaviṭṭhehi*; for the latter, see *VvA.* 213; *Vv.* 50 reads: *abahiggata*, no doubt for the metre's sake; *cf.* also *S.* i, 197, *atho te mano niccharati bahiddhā.*

[2] *Comy. purato ca pacchato ca abhiharaṇasaññāya saññāvā*; see *Dial.* iii, 44 *n.* on *abhiharati*; *G.S.* iii, 21 for concentration on alley-walks.

[3] *D.* ii, 134; *M.* iii, 3.

[4] *Paṭibuddhena.*

[5] *Uccāsoṇḍaŋ paggahetvā. Comy. mānasoṇḍaŋ. Paggahetvā* is *Sk. pragrihya*, with, accompanied by; *soṇḍa P.E.D.* derives from *Sk. śuṇḍā*, a trunk; but is it not from *śauṇda*, *cf. sauṇḍīrya* (*spirit, high-spirited*)? For the sentiment *cf.* 1 *Timothy* iii, 6. On *M*'s pride, see *Gotama the Man*, 110 *ff.*

[6] We should read, *virattarūpā'dān'ime.*

[7] *Maṅkubhāvo. Comy. nittejatā*, 'put out.'

[8] *Uddhaccaŋ* and *uddhata*; despite *P.E.D.* these words are derivable from $\sqrt{han}$ and the English idiom is applicable.

no provoking talk."[1] Verily, Moggallāna, let thy training be thus! When there is provoking talk, Moggallāna, much talk may be expected; when there is much talk, one becomes wrought up; being wrought up, one becomes uncontrolled; when uncontrolled, the mind is far from concentration.

Moggallāna, I praise not fellowship just with all, nor do I not praise such fellowship; indeed, Moggallāna, I praise not fellowship with housedwellers, with wanderers; but dwellings that have few sounds, little noise, are free from folk's breath, where one may live apart from man in befitting solitude[2]—'tis such I praise.'

Now when he had thus spoken, the venerable MahāMoggallāna said this to the Exalted One: 'Briefly,[3] lord, how becomes a monk freed by craving's destruction, reaching the perpetual end,[4] the perpetual peace from effort, the perpetual godly state, the perpetual finality, and becomes foremost among devas and men?'

'Herein, Moggallāna, a monk has learnt this: It befits not to be engrossed in the things[5] of this world. If,[6] Moggallāna, a monk has learnt this—It befits not to be engrossed in the things of this world—he recognizes each condition; recognizing each condition, he understands each condition; understanding each condition, whatever feeling he feels—pleasant, painful or neither—he abides seeing the impermanence of those feelings, viewing them dispassionately, looking for their end, regarding them as something to be renounced. Living in

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[1] *Viggāhikakathā; cf. D.* i, 8; *Sn.* 930; *Nidd.* i, 394 (quoting our text). Our *Comy.* explains this talk in accordance with *D.*; see also *M.* ii, 3; *S.* iii, 12.

[2] This is stock, *Vin.* i, 39; *D.* iii, 38; *M.* ii, 118; iii. 13.

[3] *Cf. M.* i, 251, where all this recurs; the punctuation, which I follow, is preferable to our text; *MA.* ii, 297 is the same as our *Comy.*

[4] *Accantaniṭṭho; cf. D.* ii, 283; *S.* iii, 13; *A.* i, 291; *Comy.* glosses, *ekanta-*, *satata-*, and in other connections, *nicca-*; *M. trsl.* 'consummate.' *Cf. Psalms* ix, 6, 'O thou enemy, destructions are come to a perpetual end.'

[5] *Sabbe dhammā.*

[6] *S.e.* reads with our text, *evaŋ c'etaŋ*; *M.*, *evañ ce taŋ*.

such contemplation, he cleaves not to anything in the world; not cleaving to anything, he craves[1] not; not craving for anything, he becomes just completely cool in himself;[2] and he knows: Birth is destroyed, lived is the godly life, done is what had to be done, there is no more of this state.[3]

Verily, Moggallāna, in this manner, briefly, a monk becomes freed by craving's destruction, reaching the perpetual end, the perpetual peace from effort, the perpetual godly state, the perpetual finality, and becomes foremost among devas and men.'

§ ix *a* (59 *a*). *Amity.*[4]

'Monks, be not afraid of deeds of merit. It is a name for happiness, that is, meritorious deeds.[5] For well I know, monks, that deeds of merit done for a long time have a ripening, a blossoming, which is pleasing, joyous and lovely for a long time.

For[6] seven years I fostered thoughts of amity, and then for seven ages of the world's rolling on and rolling back I came not again to this world. Then when the world rolled on, I reached the sphere of Radiance; then when the world rolled back, I won to Brahmā's empty palace. Then, monks, I became Brahmā, great Brahmā, the conqueror, unconquered, all-seeing, all-powerful. Thirty-six times I was Sakka, the deva-king. Many times seven was I a Wheel-turning rajah, just, righteous, conquering the four ends of the earth, bringing stability to the country, possessing the seven gems. Monks, these were

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[1] *Taṅhā* and *paritassati* are from √*trish*; *Comy.* observes, *taṅhāparitassanāya na paritassati.*

[2] *Paccattaŋ yeva parinibbāyati.*

[3] *Vin.* i, 14; *D.* i, 84; *M.* ii, 39; *S.* ii, 82.

[4] Our text does not treat this as a separate sutta, not so *Comy.*, where it is numbered *navame.* It is omitted from the *uddāna* (so, too, from *S.e.*), but with *v.l.* we should no doubt read *mettā* for *satta-*. Much of the sutta recurs at *It.* 14 *ff.*, and is referred to at *KhpA.* 230.

[5] *S.e. puññan-ti ; It. puññāni ; KhpA. puññānī-ti.*

[6] *Cf.* below, p. 68; the second half of the paragraph is stock, see *D.* ii, 16; *M.* ii, 134; *Sn.* p. 106. For the seven gems see *Dial.* ii, 202-8; Bachhofer's *Early Indian Sculpture*, plates 107 and 115.

my seven gems: the wheel-gem, elephant-gem, horse-gem, precious stone-gem, woman-gem, housefather-gem and minister gem. And I had more than a thousand sons, valiant, vigorous, crushers of enemy-hosts. And when I had conquered it, I dwelt within this sea-girt country, (ruling) righteously, not needing rod or sword.

See, monks, the fruit of merit, fruit of good
For seekers after happiness: Seven years
I fostered thoughts of amity; seven ages
Rolled on, rolled back, nor to this world I came;
The world rolled on and Radiance I reached;
The world rolled back and Brahmā's void I won;
Seven times I rose all-powerful, great Brahmā;
Thirty-six times I ruled as deva-king;
And I became a rajah Wheel-turner,
Lord o' the Rose Apple Grove;[1] and I became
A warrior duly crowned, the chief of men;
This earth I conquered and then justly ruled,
Needing no rod or sword or violence,
But ordering all impartially,[2] I caused
The clans to grow in fortune, riches, wealth,
Theirs were all pleasures, mine the seven gems—
This Buddhas taught in pity[3] for the world—
This is the cause of greatness and my names:[4]
Squire of the Earth,[5] King, Splendid, Opulent,
Famous, Majestic, Lord o' the Rose Apple Grove!
Who hearing this should doubt? Not e'en the base-born.
Hence,[6] wishing weal, and for the great self yearning,
Revere Saddhamma, mind the Buddhas' Word.'

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1 *Jambusaṇḍassa issaro; Jambudīpa* is, very vaguely, India.

2 *S.e. samena anusāsiyaṃ.*

3 *Sangāhakā. Comy. mahākaruṇikā; cf. J.* iii, 262; the word also means 'charioteer,' see *D.* ii, 268; *M.* ii, 80, etc.; so the line might be rendered 'Thus taught the Buddhas, charioteers o' the world.'

4 *Yena vuccati . . . rājā homi . . . yasavā homi. . . .*

5 *Pathabyo; S.e.* with *v.l. puth-.*

6 *S.e.* reads, *attakāmena mahattham; B.* (*M.* and *Ph.*) *mahantaṃ; cf. mahattham* and *mahaṭṭham* at *M.* ii, 197; *M.A.* iii, 444; *cf. G.S.* ii, p. 22; *K.S.* i, 174; also *G.S.* i, 227. *Cf.* Mrs. Rh. D. *Manual,* 166.

§ ix *b* (59*b*). *Wives.*

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

And early one morning, after robing himself, the Exalted One, taking bowl and cloak, went to the home of Anāthapiṇḍika, the householder; and when he was come, he sat down on the seat made ready.

Now at that time the people of the house were making a great noise and clatter; and when Anāthapiṇḍika had come and saluted him and had sat down at one side, the Exalted One said:

'Why, housefather, do the people of your house make all this din and uproar? It is just like fisherfolk with a great haul,[1] methinks!'

'Lord, it is Sujātā,[2] my daughter-in-law, who lives with us. She is rich and has been brought here from a wealthy family. She pays no heed to her mother-in-law, nor to her father-in-law, nor to her husband; neither does she venerate, honour, reverence nor respect the Exalted One.'

Then the Exalted One called to her, saying: 'Come, Sujātā!'[3]

'Yes, lord,' she replied, and came and saluted the Exalted One and sat down at one side.

Then said the Exalted One: 'Sujātā, a man may have these seven kinds of wives. What seven? One like a slayer, one like a robber. one like a mistress, one like a mother, one like a sister, one like a companion and one like a handmaid.[4] These, Sujātā, are the seven; and which of them are you?'

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[1] This simile recurs at *M.* i, 457; *A.* iii, 31, 342; *Ud.* 24; below, p. 224.

[2] *Cf. J.* ii, 347, where the same story is told. The *Comy.* cbserves that she was the younger sister of Visākhā (*A.A.* i, 404; below, p. 174); her father's name was Dhanañjaya Seṭṭhi, *Ud.A.* 158.

[3] *Ehi, Sujāte; 'ehi, bhikkhu!'* is the oldest formula of admission to the Order, *cf. Vin.* i, 12; it was also used for nuns.

[4] *Cf. Vin.* iii, 139; *M.* i, 286; *A.* v, 264 for other ten; Rockhill's *Life of B*, 61, *n.* 2, quoting the *Dulva* (the Tibetan *Vinaya-piṭaka*) for other five.

'Lord, I do not fully understand what the Exalted One has put so briefly. Well were it for me, lord, if the Exalted One would teach me Dhamma, so that I may understand the meaning of the words spoken so tersely by the Exalted One.'

'Then pay heed, listen, I will speak, Sujātā.'

'Yes, lord,' she replied, and the Exalted One said:

'Whoso is pitiless, corrupt in mind,
Neglecting husband and unamiable,
Inflamed by other men, a prostitute,[1]
On murder bent—
Let her be called: a slayer and a wife!

Whoso would rob her husband of his gains—
Though little be the profit that he makes,
Whether by craftsmanship, or from his trade,
Or by the plough—
Let her be called: a robber and a wife!

The slothful glutton, bent on doing nothing,
A gossip and a shrew with strident voice,
Who brings to low account her husband's zeal
And industry—
Let her be called: a mistress and a wife!

Whoever and with loving sympathy,
Just as a mother for her only son,[2]
For husband cares, and o'er his stored-up wealth
Keeps watch and ward—
Let her be called: a mother and a wife!

Who holds her husband in the same regard
As younger sister holds the elder born,
The meek in heart, who in his every wish
Her husband serves—
Let her be called: a sister and a wife!

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[1] *Dhanena kītassa. Comy. dhanena kītā assa*: she who may be bought by wealth.

[2] *Cf. D.* ii, 89; *Sisters* 38 and references there.

And she who is as glad her lord to see
As boon companions long apart to meet,
A gracious character of gentle birth,
A fond helpmate—
Let her be called: companion and a wife!

If fearless of the lash and stick,[1] unmoved,
All things enduring, calm and pure in heart,
She bear obedience to her husband's word,
From anger free—
Let her be called: a handmaid[2] and a wife!

Now she who's called: a mistress, slayer, thief,
Who's harsh, immoral, lacking in respect,
When cometh death—
Will wander in the miseries of hell.

But mother, sister or companion, slave,[2]
In precept long established and restrained,
When cometh death—
Will wander in the happy heaven world.[3]

These, Sujātā, are the seven kinds of wives a man may have; and which of them are you?'

'Lord, let the Exalted One think of me as a handmaid[4] and a wife from this day forth.'

§ x (60). *Anger.*[5]

'Monks, there are these seven conditions, fostered by rivals, causing rivals,[6] which come upon an angry woman or man.

What seven?

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[1] *Vadhadaṇḍa.* [2] *Dāsī.*

[3] In the text the number of lines in these last two verses alters.

[4] The text reads: *dāsīsamaŋ*; *S.e.* so. *Comy. dāsiyavattimanti: sāmikassa vattapūrikā dāsī.* The *Comy.* adds that she was then established in the refuges; the *Jātaka*, that she won the fruit of the Streamwinner, and gives her past 'life.' (*P.E.D.* omits *pūrikā.*)

[5] *Cf.* Vism. 299; *trsl.* ii, 344; *Sn.A.* 11.

[6] *Karaṇa. Comy. atthakaraṇa.*

Monks, there is the case of the rival, who wishes thus of a rival: "Would that he were ugly!" And why? A rival, monks, does not like a handsome rival. Monks, this sort of person, being angry, is overwhelmed by anger; he is subverted by anger: and however well he be bathed, anointed, trimmed as to the hair and beard, clad in spotless linen;[1] yet for all that he is ugly, being overwhelmed by anger. Monks, this is the first condition, fostered by rivals, causing rivals, which comes upon an angry woman or man.

Again, there is the case of the rival, who wishes thus of a rival: "Would that he might sleep badly!"[2] And why? A rival, monks, does not like a rival to sleep well. Monks, this sort of person, being angry, is overwhelmed by anger; he is subverted by anger: and in spite of his lying on a couch, spread with a fleecy cover, spread with a white blanket, spread with a woollen coverlet, flower embroidered, covered with rugs of antelope skins, with awnings above; or on a sofa, with crimson cushions at either end;[3] yet for all that he lies in discomfort, being overwhelmed by anger. Monks, this is the second condition. . . .

Again, there is the case of the rival, who wishes thus of a rival: "Would that he might not prosper!"[4] And why? A rival, monks, does not like a rival to prosper. Monks, this sort of person, being angry, is overwhelmed by anger; he is subverted by anger: making a loss, he thinks: "I have made a profit"; making a profit, he thinks: "I have made a loss." Overwhelmed by anger, these things cause enmity towards others; they conduce to his ill and misfortune for many a day. Monks, this is the third condition. . . .

Again, there is the case of the rival, who wishes thus of a rival: "Would that he had no wealth!" And why? A rival, monks, does not like a rival to be wealthy. Monks, this sort

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[1] This phrase recurs at *D.* i, 104; ii, 325; *S.* i, 79; iv. 343.

[2] *Dukkhaŋ sayeyya.*

[3] This passage recurs at *D.* i, 7 (see *D.A.* i, 87); ii, 187; *Vin.* i, 192; ii, 163; *A.* i, 137; iii, 50; below, pp. 156 and 264; in the *Mahāyāna*: the *Larger Sukhāvatī-Vyūha*, § 41 (*S.B.E.* xlix, *pt.* ii, 64).

[4] *Pacurattho,* lit. much good; *Comy.* much benefit.

of person, being angry, is overwhelmed by anger; he is subverted by anger: and whatever his possessions, earned by vigorous industry, got together by the strength of his arm, piled up by the sweat of his brow, gotten righteously and lawfully,[1] rajahs will order them to be sent to the royal treasury, because he is overwhelmed by anger. Monks, this is the fourth condition. . . .

Again, there is the case of the rival, who wishes thus of a rival: "Would that he were without fame!" And why? A rival, monks, does not like a rival to be famous. Monks, this sort of person, being angry, is overwhelmed by anger; he is subverted by anger: and whatever his fame, diligently earned, it falls away from him, because of his anger. Monks, this is the fifth condition. . . .

Again, there is the case of the rival, who wishes thus of a rival: "Would that he were without friends!" And why? A rival, monks, does not like a rival to have friendships. Monks, this sort of person, being angry, is overwhelmed by anger; he is subverted by anger: whatever friends, intimates, relations and kinsmen he may have, they will avoid and keep far away from him, because he is overwhelmed by anger. Monks, this is the sixth condition. . . .

Again, there is the case of the rival, who wishes thus of a rival: "Would that on the breaking up of the body after death he might be reborn in the untoward way, the ill way, the abyss, hell!"[2] And why? A rival, monks, does not like a rival to go to heaven. Monks, this sort of person, being angry, is overwhelmed by anger; he is subverted by anger: and he misconducts himself in deed, in word and thought; so living, so speaking and so thinking, on the breaking up of the body after death he is reborn in the untoward way, the ill way, the abyss, hell. Monks, this is the seventh condition fostered by rivals, causing rivals, which comes upon an angry

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[1] This passage recurs at *A*. ii, 67; iii, 45, 76; below, p. 188.

[2] It may be noted that *Bu*. at *Vism*. 299 does not quote this passage accurately, according to our text. Thus he reads: *na kāyassa bhedā . . . sugatiŋ saggaŋ* for *kāyassa bhedā . . . apāyaŋ duggatiŋ vinipātaŋ nirayaŋ;* see Mrs. Rhys Davids at *Vism*. 766 on similar misquotations.

woman or man. Verily, monks, these are the seven conditions, fostered by rivals, causing rivals, which come upon an angry woman or man.

How ugly is an angry man! His sleep
Is comfortless; with fortune in his hands
He suffers loss; and being full of wrath
He wounds by act and (bitter) word. O'erwhelmed
By rage, his wealth he wastes away. Maḍe mad
And crazy by his bile, his name's bemired
With odium.[1] Shunned and forsaken is
An angry man by friend and relative.
By[2] wrath is loss incurred; by wrath the mind
Is racked. Irate, he knows not that within
Fear is engendered, nor knows the goal.
When anger-bound, man Dhamma cannot see;
When anger conquers man, blind darkness reigns.
A man in wrath finds pleasure[3] in bad deeds
As in good deeds; yet later, when his wrath
Is spent, he suffers like one scorched by fire:[4]
As flame atop of smoke, he staggers on,[5]
When anger spreads,[6] when youth becomes incensed.
No shame, no fear of blame, no reverence
In speech[7] has he whose mind is anger rent;

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[1] *Āyasakyaŋ. Comy. ayasabhāvaŋ, ayaso, niyaso.*

[2] The five following lines recur at *It.* 83 *f.* with *kuddho,* wrath, substituted by *lobho,* gain; *doso,* hatred; *duṭṭho,* evil; and *moho,* confusion. See also *D.A.* i, 54; *Sn.A.* 12, 20; *Netti.* 12.

[3] Reading *uparocati* (*v.l.* -*eti*)—*S.e.* with text—for *uparodheti*; so the line might be translated: A man in wrath destroys fine work as though of no account (*sukaraŋ viya dukkaraŋ*).

[4] *Cf. Dhp.* 136; *J.* vi. 437, 442; *Pv.* i, 7, 4 for simile.

[5] The text reads: *dhūmaggimi va*; *Siṇh. edit., dhūmaggi viya*; *P.E.D. s.v., paduseti*: -*aggimhi, s.v. maṅku* : *aggamhi*; we could translate:

As flame in smoky fire, his mind 's obscured.

Cf. the *Bhagavad Gitā,* iii, 37-8; Mrs. Besant's and Bhagavan Das's translation: It is wrath . . . as a flame . . . enveloped by smoke.

[6] *Patāyati. Comy. nibbattati.*

[7] Reading *vācā* for *vā cā.*

No island of support[1] he ever finds.
  The deeds which bring remorse,[2] far from right states,
These I'll proclaim. List how they come about.
A man in anger will his father kill,
In wrath, his very mother will he slay,
Brāhman[3] and common folk[4] alike he'll kill.
'Tis but by mother's care man sees the light
Of day, yet common average folk, in wrath,
Will still destroy that fount of life (and love).
Self-mirrored all these beings are; each one
Loves most the self. In wrath the common folk[5]
Kill self, by divers forms distraught: by sword
Men kill the self; in madness poison take;
And in some hollow of a mountain glen[6]
They hide, and bind themselves with ropes and die.
  Thus ruin runs in wake of wrath, and they,
Who act in wrath, perceive not that their deeds,
Destroying life,[7] bring death unto the self.
Thus lurking in the heart is Māra's snare[8]
In anger's loathsome form. But root it out
By insight, zeal, right view, restraint; the wise
Would one by one each evil state root out
And thus in Dhamma would he train himself:
Be not our minds obscured, but anger freed
And freed from trouble, greed and coveting.
  The well controlled, the canker-freed, become,
When anger's stilled, wholly, completely cool.'[9]

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[1] So *Comy.*; *cf. K.S.* iii, 27; *Dial.* ii, 108; *Sn.* 501; *Dhp.* 236; *Th.* i, 412.

[2] *Tapanīyāni kammāni.* *Comy. tāpajanakāni*; *cf. It.* 24; *A.* i, 49, v. 276.

[3] *Comy. khīnāsava.*

[4] *Puthujjana,* the many (average) folk.

[5] Text *puthuttānaŋ*; so *S.e.*, see *P.E.D. s.v. puthutta.*

[6] *Pabbatā-m-api kandare.* *Comy. pabbatakandare patitvā.*

[7] *Bhūnahaccāni kammāni.* *Comy. hatavaḍḍhīni,* see *F. Dial.* i, 357; *Mil.* 428 (*Q. of M.* ii, 183); *J.* vi, 579; *S.e.*, *Comy.* and most *MSS. bhūta-.*

[8] *Dhp.* 37; *J.* v, 367.

[9] *Parinibbiŋsu.*

CHAPTER VII.—THE GREAT CHAPTER.

§ i (61). *Conscientiousness.*

'Monks,[1] when conscientiousness and fear of blame are lacking, the control of the senses is perforce destroyed in one who lacks conscientiousness and fear of blame.

When the control of the senses is lacking, moral practice is perforce destroyed in one who lacks the control of the senses.

When moral practice is lacking, right concentration is perforce destroyed in one who lacks moral practice.

When right concentration is lacking, true[2] knowledge and vision are perforce destroyed in one who lacks right concentration.

When true knowledge and vision are lacking,[3] aversion and dispassion are perforce destroyed in one who lacks true knowledge and vision.

When aversion and dispassion are lacking, emancipated[4] knowledge and vision are perforce destroyed in one who lacks aversion and knowledge.

Monks, just[5] as when a tree is devoid of branches and foliage, the shoots thereof come not to maturity, nor the bark, nor the sap-wood, nor the core; even so, when conscientiousness and fear of blame are lacking, the control of the senses is perforce destroyed in one who lacks conscientiousness and fear of blame. . . .[6]

Monks, when conscientiousness and fear of blame are present, control of the senses is the efficient cause[7] of possessing conscientiousness and fear of blame; . . . of control of the senses,

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[1] This method of stating causal sequence recurs elsewhere, see below, p. 219; *A.* iii, 19, 200, 360; v. 4, 313; *cf.* also *K.S.* ii, p. vii.

[2] *Yathābhūtañāṇadassana.* *Comy.* vision (*vipassanā*) freshly acquired (*taruṇa*); *cf.* *DhS. trsl.* 256 *n.*, 'It (vision = *dassana*) represented a certain vantage point . . . from which . . . Nibbāna was caught sight of.'

[3] *Comy.* vigorous vision and the Way free from passion.

[4] *Ibid.* of arahantship.

[5] This simile recurs in *Ang. loc. cit.*; *cf.* *M.* i, 488.

[6] Repeat the opening paragraphs.

[7] *Upanisasampanno.*

virtue is the efficient cause . . . ; . . . of virtue, right concentration . . . ; . . . of right concentration, true knowledge and true vision . . .; . . . of true knowledge and true vision, aversion and dispassion . . . ; when aversion and dispassion are present, emancipated knowledge and vision are the efficient causes of possessing aversion and dispassion.

Monks, just as when a tree bears branches and foliage, the shoots thereof mature, and the bark and the sap-wood and the core; even so, when conscientiousness and fear of blame are present, control of the senses is the efficient cause of possessing concientiousness and fear of blame. . . .'

§ ii (62) *The sun.*[1]

Thus[2] have I heard: Once the Exalted One was dwelling in Ambapālī's[3] Grove, near Vesālī. There the Exalted One addressed the monks, saying: 'Monks !'

'Lord !' they replied. And the Exalted One said:

'Impermanent, monks, are compounded things. Unstable, monks, are compounded things. Insecure, monks, are compounded things. So,[4] monks, be ye dissatisfied with[5] all things of this world, be ye repelled by them, be ye utterly free from them !

Monks, Sineru,[6] king of mountains, is eighty-four thousand

[1] *Bu.*'s comments on this sutta (in *A.A.*) are much the same as at *Vism.* 415 *f.*, *trsl.* ii, 480; see Warren's *Buddh. in Trsl.* 321 *f.*; *cf.* also *Life of B.*, by E. J. Thomas, 243. In *A.A.* Bu. refers to *Vism.*, and adds that 500 monks were undergoing a course of meditative exercise on impermanence, and the Exalted One preached this sermon to show the snares of this world of things, some of which are the issue of grasping and some are not (see *DhS. trsl.* 201).

[2] A. J. Edmunds in *Buddhist and Christian Gospels* compares this sutta with *Mark* xiii. 31; 2 *Peter* iii, 10; *Revelation* xxi, 1.

[3] She was a courtezan of Vesālī. For her conversion see *Dial.* ii. 102 *f.*; *Th.* 2, 270; *Sisters*, 120 *f.*

[4] *Yāvañc'idaŋ*, this passage recurs at *S.* ii, 178; *D.* ii, 198.

[5] *Nibbindituŋ*, 'not to find'; *cf.* the Christian 'counting as loss,' and the slang 'fed up with.'

[6] Otherwise called Mount Meru, the fabulous mountain in the centre of the world (*cakkavāḷaŋ*, see *Childers*, 97 *s.v.*).

leagues in length, eighty-four thousand[1] leagues in breadth, eighty-four thousand leagues immersed in the great ocean. It stands out above the waters of the ocean eighty-four thousand leagues.

Monks, there comes a time when for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years, there is no rain. And when the rains come not, all seed life[2] and vegetation, all trees that yield medicine, palms and giants of the jungle become parched and dried up and are no more.

Thus impermanent, thus unstable, thus insecure are all compounded things. Be ye dissatisfied with them, be ye repelled by them, be ye utterly free from them!

Monks, there comes a time, when in some age, at the end of some vast period, a second sun appears. When the second sun appears, all the streams and the tarns[3] become parched and dried up and are no more.

Thus impermanent, thus unstable, thus insecure are all compounded things. . . . Be ye utterly free from them!

Monks, there comes a time, when in some age, at the end of some vast period, a third sun appears. When the third sun appears, all the great rivers become parched and dried up and are no more, that is to say:[4] the Ganges, the Yamunā,[5] the Aciravatī,[6] the Sarabhū and the Mahī.

Thus impermanent, thus unstable, thus insecure are all compounded things. . . . Be ye utterly free from them!

Monks, there comes a time, when in some age, at the end of some vast period, a fourth sun appears. When the fourth

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[1] The number eighty-four thousand (12 × 7) merely represents a very large number; *cf.* below, p. 263, and references there. So also 500 represents merely 'scores of,' 'dozens of.'

[2] *Cf.* *K.S.* v. 37 *n.* *Tiṇa,* usually grass; here *Comy.* instances the palmyra (*bahisārā*) and the coconut. Trees from whose bark medicine is extracted are very common in the East.

[3] *Comy.* Save those great rivers and lakes (mentioned below).

[4] This list recurs below VIII, § 19; *S.* ii, 135; v. 38; *A.* v, 22; *Vin.* ii, 237, 239; *Mil.* 70; *Vism.* 10.

[5] This is presumably the Jumna.

[6] *Cf.* *M.* ii, 113; *Vin.* i, 191; *S.B.E.* xi, 167 *n.*

sun appears, all the great lakes, whence these great rivers flow, become parched and dried up and are no more, that is to say: the Anotattā, the Sīhapapātā, the Rathakārā, the Kaṇṇamuṇḍā, the Kunālā, the Chaddantā and the Mandākinī.[1]

Thus impermanent, thus unstable, thus insecure are all compounded things. . . . Be ye utterly free from them!

Monks, there comes a time, when in some age, at the end of some vast period, a fifth sun appears. When the fifth sun appears, the waters[2] of the mighty ocean recede a hundred leagues, the waters recede two hundred leagues . . . three, four, five, six and seven hundred leagues. The waters of the mighty ocean remain at a depth of seven palm-trees, of six, five, four, three, two, of merely one palm-tree. The waters of the mighty ocean remain at a depth of seven men's stature, of six, five, four, three, two, of merely one man's stature; of just half a man, of merely up to a man's hip, of merely up to his knee, of merely up to his ankle.

Monks, just as in the autumn time, when the rain deva sheds big drops of rain, here and there in the foot-prints of cows, there are puddles;[3] even so, monks, as mere puddles in a cow's foot-prints are the waters of the mighty ocean, here and there.

Thus impermanent, thus unstable, thus insecure are all compounded things. . . . Be ye utterly free from them!

Monks, there comes a time, when in some age, at the end of some vast period, a sixth sun appears. When the sixth sun appears, both this earth and Sineru, king of mountains, emit smoke, disgorge smoke, belch forth clouds of smoke.[4] Monks, just as a potter's oven, when first lighted, emits smoke, disgorges smoke, belches forth clouds of smoke; even so, monks, when the sixth sun appears, both this great earth and Sineru,

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[1] This list recurs at *J*. v, 415; *SnA*. 407; *DA*. i, 164; *Ud.A*. 300; and *S.A*. ii; *Vism*. 416, with variations, mostly *Tiyaggalā* for *Mandākinī*. The lake Anotattā recurs fairly frequently alone—*e.g.*, *Mil*. 286; *J*. i. 50.

[2] This, to the end of the para., recurs at *M*. 1, 187.

[3] *Cf*. *A*. iii, 188; *Mil*. 287 (see *Q. of M*. ii, 138, the *DA*. reference should be 283, not 147.)

[4] *Cf*. *S*. iii, 150 (*K.S*. iii, 126).

king of mountains, emit smoke, disgorge smoke and belch forth clouds of smoke.

Thus impermanent, thus unstable, thus insecure are all compounded things. . . . Be ye utterly free from them!

Monks, there comes a time, when in some age, at the end of some vast period, a seventh sun appears. When the seventh sun appears, this earth and Sineru, king of mountains, burst into flames, blaze up and become a single sheet of flame. And the fiery beam of the blaze and the burn of the great earth and of Mount Sineru, thrown up by the winds, reaches even to Brahmā's world. The peaks of Mount Sineru, measuring one, two, three, four and five hundred leagues, as it blazes and burns, vanquished and overwhelmed by the vastness of the fiery mass, crumble away. Out of the blaze and the burn of the great earth and Mount Sineru, there is neither cinder nor ash to be found.[1] Monks, just as out of blazing, burning ghee or oil no cinder nor ash is found;[2] even so, monks, out of the blaze and burn of the great earth and Mount Sineru neither cinder nor ash is to be found.

Thus impermanent, monks, are compounded things; thus unstable, monks, are compounded things; thus insecure, monks, are compounded things. Wherefore, monks, be ye dissatisfied with all things of this world, be ye repelled by them, be ye utterly free from them!

Now, where[3] is the sage, where is the believer, who thinks: "This great earth and Mount Sineru will be burnt up, will utterly perish and be no more"—save among those who have seen the bourn?[4]

In bygone days, monks, there was a teacher named Sunetta,[5] a course-setter, who was free from all lustful passions. Now

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[1] *Comy.* observes that in the twinkling of an eye, the earth, Mount Sineru, the snowy mountains girdling the world, the six sensuous heavens and the first Jhāna-Brahmā world are burnt up.

[2] This simile recurs at *Ud.* 93; *D.* ii, 164.

[3] *Ko,* lit. who.

[4] *Diṭṭhapada. Comy.* The Ariyan, who is a Streamwinner; see *Childers,* p. 126, one who has seen Nibbāna; *P.E.D. s.v.* referring to *A.* iv, 103, 'visible signs or characteristics,' but *cf.* also *KhpA.* 191.

[5] See below, p. 90.

he had many hundreds of disciples, to whom he taught the doctrine of fellowship in Brahmā's world.[1] And all they who grasped the word taught by Sunetta, in its fullness, on the breaking up of the body after death, were reborn in the realm of bliss, the Brahmā-world. But of those who did not grasp the word in full, some, after death, were reborn into the fellowship of the devas who have power over others' creations, some among the devas who delight in creating,[2] some among the Tusita devas, some among the Yāma devas, some among the devas of the Thirty, some in the company of the Four Royal devas, some among wealthy nobles, some among wealthy brāhmans and some among wealthy householders.

Now Sunetta, the teacher, thought thus: "It is not seemly that I should have precisely the same mode of existence as my disciples after death. What if I were to make amity[3] become to a perfect degree!"

And Sunetta, the teacher, cultivated the thought of amity for seven years, and then for seven world-cycles returned not to this world. He arose in the sphere of Radiance . . . in Brahmā's sphere . . . as Mahā-Brahmā . . . as Sakka . . . as a Wheel-turner . . . endowed with the seven gems.[4]

Yet, monks, although Sunetta lived so long and lasted such a time, he was not freed from birth, old age and death, from weeping and lamentation, from pain, grief and tribulation. He was not freed from ill, I say.

And what is the reason?

It was by not being awake to, by not penetrating four conditions.

What four?

Monks, it was by not being awake to,[5] by not penetrating

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[1] This is the doctrine the Bodhisatva usually taught, according to the Jātakas. It is the Mettā, or Amity-Norm. *Cf. J.* ii, 61; iv. 490; *cf.* above, § 59*a*.

[2] *Paranimmitavasavatti* and *Nimmānarati* respectively. This list of devas recurs at *D.* i, 210; ii, 212; *A.* i, 210; *cf. Vism. trsl.* 259.

[3] With all MSS., except *S. Comy.* reads *maggaŋ* for *mettaŋ*, but explains *mettaŋ*.

[4] *Cf.* above, p. 54. The text here repeats in full.

[5] *Anubodha.*

Ariyan right conduct; it was by not being awake to, by not penetrating Ariyan concentration; it was by not being awake to, by not penetrating Ariyan wisdom; and it was by not being awake to, by not penetrating Ariyan release.

Monks, it is just this: when Ariyan right conduct is awakened[1] and penetrated, when Ariyan concentration is awakened and penetrated, when Ariyan wisdom is awakened and penetrated, and when Ariyan release is awakened and penetrated, the craving for life is cut off, the cord[2] that binds one to becoming is destroyed and there is no more coming-to-be.'

Thus spake the Exalted One. And when the Wellfarer had so spoken, the Teacher spoke again, and said:[3]

'Right conduct, concentration, wisdom, full release:
These things [in men] were woken by famed Gotama.
Thus, Dhamma realizing, th' Awake[4] spake to the monks,
He, the ill-ender, teacher, seer, completely cool.'[5]

§ iii (63). *The citadel.*

'Monks, when a rajah's citadel in the marches is well provided with the seven requisites[6] of a fortress, and can obtain at will, easily and without trouble[7] the four kinds of supplies it is said to be one that cannot be undone by outside foe or perfidious ally.

With what seven requisites of a fortress is it well provided?

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[1] *Anubuddha.*

[2] *Bhavanetti,* the cord that binds to rebirth; at *DhS. trsl.* 279 it is a condition of lust—I quote the commentarial note there: 'For by it beings are led, as cows by a cord bound about their necks, wherever they are wanted.' *A.A.* observes that 500 attained arahantship on hearing this sutta.

[3] This gāthā and the passage immediately above recur at *D.* ii, 123; *A.* ii, 2; *K.V.* i, 115. In connection with the gāthā see *J.P.T.S.*, 1909, 320. See also Rhys Davids' remarks at *Dial.* ii, 73. (He overlooked that here as at *D.* ii, *loc. cit.*, the Buddha is related to have spoken this verse.)

[4] *Buddho.* [5] *Parinibbuto.*

[6] See *Vism. trsl.* 40, 'Requisite means protection.'

[7] This is a stock phrase, *M.* i, 33; *S.* ii, 278; *A.* i, 184; *Ud.* 37 and *passim.*

Monks, there is in a rajah's citadel in the marches the pillar,[1] deeply embedded, well dug in, immovable and unshakable. With this first fortress requisite is the rajah's citadel in the marches well provided—for the protection of the inmates and for the warding off of outsiders.

Monks, there is the moat, both deep and wide. With this second requisite . . . is it well provided. . . .

There is the road going round the citadel. With this third requisite . . . is it well provided. . . .

There is the great armoury of spear and sword.[2] With this fourth requisite . . . is it well provided. . . .

There is the large body of troops stationed in the citadel, that is to say: mahouts, horsemen, charioteers, bowmen, standard-bearers, billeting officers, soldiers of the supply corps, noted rajahs' sons, storm troops, men as brave as mighty nāgas,[3] valiants, warriors in cuirasses and home-born slaves.[4] With this fifth requisite . . . is it well provided. . . .

There is the gate-keeper,[5] clever, intelligent, wise, who refuses entrance to the unknown, but admits those he knows. With this sixth requisite . . . is it well provided. . . .

Then, monks, there is in the rajah's citadel in the marches the rampart, both high and wide, covered with a coat of plaster. With this seventh requisite is the rajah's citadel well provided—for the protection of the inmates and for the warding off of outsiders.

With these seven fortress requisites is it well provided.

And what are the four kinds of supplies it can obtain at will, easily and without trouble ?

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[1] The city of Kusāvatī had such a pillar, see *D.* ii, 171. It is a symbol of stability; see *D.* i, 14, 56; *S.* iii, 200.

[2] *Jevanīyaŋ* (? javelin). *Comy.* reads: *chevanīyaŋ*, glossing: single-edged and double-edged weapons, evidently deriving it from √*chid.*

[3] *Mahānāgā.* Nāga means snake, demon or elephant (? dragon); see H. Parker's *Ancient Ceylon*, p. 13 *f.*

[4] This list (extended) recurs at *D.* i, 51; *Mil.* 331. *D.A.* i, 156 *f.* is much the same as *A.A.* Rhys Davids at *Dial.* i, 68 translates some terms differently.

[5] This passage is generally used in simile—*e.g.*, *D.* ii, 83; iii. 101; *A.* v. 194.

There are in the rajah's citadel in the marches great stores of grass, wood and water, for the convenience of the inmates, for their comfort, for their well-being and for the warding off of outsiders.

There are great stores of rice and corn for the convenience of the inmates. . . .

There are great stores of sesame, beans, vetches and cereals, for the convenience of the inmates. . . .

Then, monks, there are in the rajah's citadel in the marches great stores of medicaments, that is to say: ghee, fresh butter, oil, honey, sugar and salt,[1] for the convenience of the inmates, for their comfort, for their well-being and for the warding off of outsiders.

These are the four kinds of supplies it can obtain at will, easily and without trouble.

Verily, monks, when a rajah's citadel in the marches is well provided with these seven requisites and can obtain at will, easily and without trouble these four kinds of supplies, it is said to be one which cannot be undone by outside foe or perfidious ally.

In just the same way, monks, when an Ariyan disciple is possessed of the seven good things[2] and can obtain at will, easily and without trouble four musings, highly mental, bringing comfort here now,[3] the Ariyan disciple is said to be one who cannot be undone by Māra, undone by the Evil One.

Of what seven good things is he possessed ?

Just as a rajah's citadel in the marches has the pillar, deeply embedded, well dug in, immovable and unshakable, for the protection of the inmates and for the warding off of outsiders; even so, monks, an Ariyan disciple has faith; he believes in the tathāgata's awakening: Of a truth he is the Exalted One, arahant, the fully awake, abounding in wisdom and righteous-

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1 *Cf.* the lists at *D.* i, 141; *J.* i, 227; *Mil.* 106.

2 This set recurs at *M.* i, 356, in detail; as a list at *D.* iii, 252, 282; *M.* iii, 23; *cf.* below VII, 'the Recital.' (*Saddhamma; Comy. Suddhamma*, which is probably the more correct tradition.)

3 This is a stock passage; *cf. D.* iii, 113; *M.* i, 33; *S.* ii, 278; *A.* ii, 23 and *passim*.

ness, the well-gone, the world-knower, the incomparable tamer of tamable men, the teacher, awake among devas and men, the Exalted One![1] With faith as a pillar,[2] the Ariyan disciple abandons unrighteous ways, he makes righteousness become; he abandons what is blameworthy, he makes blamelessness become; he bears himself in pureness. Of this first good thing is he possessed.

Just as the citadel has a moat, both deep and wide, for the protection of the inmates . . . ; even so, monks, an Ariyan disciple is conscientious;[3] he is ashamed of misconducting himself in deed, word and thought; ashamed of falling into evil and unrighteous ways. With conscientiousness as a moat, the Ariyan disciple abandons unrighteous ways and makes righteousness become. . . . Of this second good thing is he possessed.

Just as the citadel has a road going round it, both high and wide, for the protection of the inmates . . . ; even so, monks, an Ariyan disciple has fear of blame; he fears to be blamed for misconduct in deed, word and thought, he fears the blame of having fallen into evil and unrighteous ways. With the fear of blame as an encircling road, the Ariyan disciple abandons unrighteous ways and makes righteousness become. . . . Of this third good thing is he possessed.

Just as the citadel has a great armoury of spear and sword, for the protection of the inmates . . . ; even so, monks, an Ariyan disciple has heard much, and there is a retaining, a storing of things heard. Those Dhammas, lovely in the beginning, lovely in the middle and lovely in the end, which set forth in meaning and detail the godly life wholly fulfilled, perfectly pure, even those are learned by him, resolved upon, made familiar by speech, pondered over in mind, well penetrated by right view.[4] With learning as an armoury, the Ariyan disciple abandons unrighteous ways and makes

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[1] *Cf.* above, p. 2, for this and the two following qualities.

[2] The text reads *saddhāsiko* for *saddhesiko*. *P.E.D.* suggests *saddhāyiko*, but the context requires *saddhesiko*. *Comy.* also so, observing: *Saddhaŋ esikātthambhaŋ katvā*. *Cf. SnA.* 143.

[3] *Hiri.*

[4] *Cf.* above, p. 4.

righteousness become. . . . Of this fourth good thing is he possessed.

Just as the citadel has a large body of troops stationed therein, that is to say: mahouts, cavalry, charioteers, bowmen and so forth, for the protection of the inmates . . .; even so, monks, an Ariyan disciple abides stirred in energy to be rid of unrighteousness, to follow righteous things, steadfast, firm in advance, he lays not aside the yoke of righteousness.[1] With energy as an armed force, the Ariyan disciple abandons unrighteous ways and makes righteousness become. . . . Of this fifth good thing is he possessed.

Just as the citadel has a gate-keeper, clever, intelligent and wise, who refuses entrance to the unknown, but admits those he knows, for the protection of the inmates . . . ; even so, monks, an Ariyan disciple has mindfulness and is endowed in the highest degree with mindfulness and discrimination;[1] he remembers and calls to mind things done and said long ago. With mindfulness as a gate-keeper, the Ariyan disciple abandons unrighteous ways and makes righteousness become. . . . Of this sixth good thing is he possessed.

Just as the rajah's citadel in the marches has a rampart, both high and wide, covered with a coat of plaster, for the protection of the inmates and for the warding off of outsiders; even so, monks, the Ariyan disciple has wisdom, endowed is he with wisdom as to the way of growth and decay, with Ariyan penetration of the way to the utter destruction of ill.[1] With wisdom as a coat of plaster, the Ariyan disciple abandons unrighteous ways, he makes righteousness become; he abandons what is blameworthy, he makes blamelessness become; he bears himself in pureness. Of this seventh good thing is he possessed.

Of these seven good things is he possessed.

What four musings, highly mental, bringing comfort here now, can he obtain at will, easily and without trouble ?

Just as in a rajah's citadel in the marches there are great stores of grass, wood and water, for the convenience of the

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[1] *Cf.* above, p. 2.

inmates, for their comfort, for their well-being and for the warding off of outsiders; even so, monks, an Ariyan disciple, aloof from sense desires, aloof from evil ideas, enters and abides in the first musing, wherein applied[1] and sustained thought works, which is born of solitude and is full of joy and ease—for his own convenience, for his own comfort, for his own well-being and for faring to the cool.[2]

Just as in the citadel there are great stores of rice and corn for the convenience of the inmates . . . ; even so, monks, an Ariyan disciple, suppressing applied and sustained thought, enters and abides in the second musing, which is self-evolved, born of concentration, full of joy and ease, free from applied and sustained thought, wherein the mind becomes calm and one-pointed—for his own convenience . . . and for faring to the cool.

Just as the citadel has great stores of sesame, beans, vetches and other cereals, for the convenience of the inmates . . . ; even so, monks, an Ariyan disciple, dwelling free from the fervour of zest, detached, mindful and self-possessed, enters and abides in the third musing, experiencing that bodily ease, whereof the Ariyans declare: "He that is detached and mindful dwelleth at ease"—for his own convenience . . . and for faring to the cool.

Just as in the rajah's citadel in the marches there are great stores of medicaments, that is to say: ghee, fresh butter, oil, honey, sugar and salt—for the convenience of the inmates, for their comfort, for their well-being and for the warding off of outsiders; even so, monks, an Ariyan disciple, by putting away ease and by putting away ill, by the passing away of happiness and misery he was wont to feel, enters and abides in the

[1] *A.A.* on *A.* i, 53 (I quote *Vism. trsl.* 165): Applied thinking, as a lifting of the mind on to the object, is likened to the movement of a big bird in the sky, taking the wind with both wings and keeping them steadily in a line. Sustained thinking, on the other hand, should be understood as like the movement of the flying bird flapping its wings to take the wind.

[2] *Okkamanāya nibbānassa;* lit. descending (or entering) into Nibbāna. *Cf.* below, p. 156.

fourth musing, which is the utter purity of mindfulness, which comes of detachment and is free from ill and ease alike—for his own convenience, for his own comfort, for his own well-being and for faring to the cool.

These are the four musings, highly mental, bringing comfort here now, he can obtain at will, easily and without trouble.

Monks, when an Ariyan disciple is possessed of these seven good things and can obtain at will, easily and without trouble these four musings . . . this Ariyan disciple is said to be one who cannot be undone by Māra, undone by the Evil One.'

§ iv (64). *Dhamma-wise.*[1]

'Monks, endowed with these seven qualities, a monk is worthy of offerings . . . is the world's peerless field for merit.[2]

With what seven?

Monks, herein a monk is a Dhamma-knower, meaning-knower, self-knower, measure-knower, time-knower, assembly-knower, noble or base person-knower.[3]

And how is a monk a Dhamma-knower?

Herein, monks, a monk knows Dhamma: the sayings, psalms, catechisms, songs, solemnities, speeches, birth-stories, marvels and runes.[4] Unless he know (this ninefold division) . . . he should not be called a Dhamma-knower.

And how is he a meaning-knower?

Herein, monks, a monk knows the meaning of this and that speech: Such is the meaning of this speech, such of that. Unless he know . . . (each meaning), he should not be called a knower of the meaning; but because he knows: Such is the meaning of this speech, such of that—therefore he is called a knower of the meaning. Such is the knower of Dhamma, the knower of the meaning.

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[1] *Dhamm' aññū.*

[2] Above, p. 6.

[3] This list recurs at *D.* iii, 252, 283. At *A.* iii, 148 (*G.S.* iii, 114) five are of a *rājā cakkavattin.*

[4] This list recurs at *M.* i, 133; *A.* ii, 7, 103, 178; iii, 86, 177, 361; *Vin.* iii, 8. The terms are explained and examples are given of each by Buddhaghosa at *D.A.* i, 23 *f.* See *Expositor* 33.

And how is he a self-knower ?

Herein, monks, a monk knows of self: Thus far am I in faith, in virtue, in learning, in self-surrender,[1] in wisdom and in ready speech.[2] Unless he know this . . . he should not be called a self-knower; but because he knows of self: Thus far am I in faith, in virtue and so forth—therefore he is called a self-knower. Such is a knower of Dhamma, of the meaning and of self.

And how is he a measure-knower ?

Herein, monks, a monk knows measure in accepting the requisites, that is to say: the robe, alms, lodging and medicaments. Unless he know this . . . he should not be called a knower of measure; but because he knows measure in accepting the requisites . . . therefore he is called a knower of measure. Such is a knower of Dhamma, of the meaning, of self and of measure.

And how is he a time-knower ?

Herein, monks, a monk knows the time thus: This is the time for recitation, this for questioning, this for effort,[3] this for solitude.[4] Unless he know this . . . he should not be called a time-knower; but because he knows the time for recitation, for questioning and so forth, therefore he is called a time-knower. Such is a knower of Dhamma, of the meaning, of self, of measure and of time.

And how is he an assembly-knower ?

Herein, monks, a monk knows assemblies thus: This is an assembly of nobles, this of brāhmans, this of householders, this of recluses;[5] there, one should approach in such a way, stand thus, sit, speak and be silent so. Unless he know this . . . he should not be called a knower of assemblies; but because he knows an assembly of nobles, an assembly of brāhmans and

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[1] *Cāga.*

[2] So Mrs. Rhys Davids at *Budd. Psychology*, p. 28. This list, without 'ready speech,' recurs at *A.* i, 210; iii, 80; *M.* iii, 99; *cf. D.* iii, 164.

[3] *Yogassa. Comy. yoge kammaŋ pakkhipanassa.*

[4] Other four are given at *A.* ii, 140.

[5] This list recurs at *D.* iii, 236; *A.* ii, 133, extended to devas; *cf.* below, p. 205.

so forth, therefore he is called a knower of assemblies. Such is a knower of Dhamma, of the meaning, of self, of measure, of proper times and of assemblies.

And how is he a noble and base person-knower ?[1]

Herein, monks, persons are known to a monk in two ways: Of two persons, one desires to see the Ariyans, the other does not. This one, who has no desire to see the Ariyans, is to be blamed for that reason; but the other, because he desires to see the Ariyans, is to be commended. Of two, who desire to see the Ariyans, one desires to hear Saddhamma, the other does not. The latter is to be blamed for that reason, the former is to be commended. Of two, who desire to hear Saddhamma, one listens to Dhamma with ready ear, the other does not. The latter is to be blamed, the former is to be commended. Of two, who listen to Dhamma with ready ear, one, having heard it, is mindful of Dhamma, the other is not. The latter is to be blamed, the former is to be commended. Of two, who, having heard it, are mindful of Dhamma, one tests the truth of the doctrines he has learnt, the other does not. The latter is to be blamed, the former is to be commended. Of two, who test the truth of the doctrines learnt, one knowing the letter and the spirit, walks in conformity with Dhamma, the other does not. The latter is to be blamed, the former is to be commended.[2] Of two persons, who, knowing the letter and the spirit, walk in conformity with Dhamma, one conforms for his own benefit, but not for others; the other conforms both for his own benefit and for the benefit of others. The person, who conforms for his own benefit and not for others, is to be blamed for that reason. The person, who conforms both for his own benefit and for the benefit of others, is to be commended for that reason. Thus, monks, persons are known to a monk in two ways; and thus a monk is a knower of noble and base persons.[3]

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[1] *Puggalaparoparaññū, paropara* or *parovara* means high and low. *Comy. Tikkha-mudu-bhāvaŋ*, acute and 'soft' state. *Sn.A.* 350, the good and the not good. *Ibid.* 607, *Hīnappaṇītaŋ*, the low and the lofty.

[2] These terms of right 'endowment' constantly recur—*e.g.*, below p. 261; *A.* i, 35; iii, 176; *M.* ii, 173.

[3] *Cf.* below, p. 149; *A.* ii, 97.

Verily, monks, endowed with these seven qualities, a monk is worthy of offerings . . . is the world's peerless field for merit.'

§ v (65). *The Celestial Coral Tree.*

'Monks, what time the Celestial Coral Tree, the Koviḷāra Pāricchattaka,[1] of the devas of the Thirty is sere in leaf, those devas greatly rejoice: "The Celestial Coral Tree is sere in leaf! Ere long now there will be leaf-fall!"

What time the leaves are falling, they greatly rejoice: "Falling are now the leaves! Shortly, now, will burgeon every bud."[2]

What time the buds appear, they greatly rejoice: "Now the buds appear! Soon the shoots will set!"

What time the shoots are set, they greatly rejoice: "Now the shoots are set! Soon will the blossoms form!"

What time the blossoms form, they greatly rejoice: "Now the blossoms form! Soon like the red lotus will the flowers be shaped!"[3]

What time the flowers are shaped like the red lotus, they greatly rejoice: "Shaped like the red lotus are the flowers! Soon the flowers will be in full bloom!"

What time the Koviḷāra Pāricchattaka Tree of the devas of the Thirty is in full bloom, those devas sport for four divine months at the foot of the Celestial Tree, dallying and indulging in the five pleasures of the senses.[4]

When the Celestial Tree is in full bloom, its effulgence pervades full fifty leagues. The perfume is blown before the wind a hundred leagues. This is the power of the Koviḷāra Paricchattaka Tree.

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[1] This is the tree which shed its flowers on the death-bed of the Buddha, *D.* ii, 137. It is sometimes called 'the Umbrella Tree.' See *D.A.* ii, 649.

[2] The *Comy.* observes that the leaves and flowers come out at the same time.

[3] Which, as the Commentator remarks, has its heart closed but its outer petals wide open.

[4] *Cf. K.S.* i, 9. *Comy.* adds that this period is equal to twelve thousand human years.

In just the same way, monks, what time the Ariyan disciple minds him to go forth from the home into the homeless life, the Ariyan disciple is sere in leaf,[1] like the Celestial Coral Tree of the devas of the Thirty.[2]

What time the Ariyan disciple has his hair and beard shaved off and donned the yellow robe and gone forth from home into the homeless life[3] is his fall of leaf, like the Celestial Coral Tree. . . .

What time, aloof from sense desires . . . he enters and abides in the first musing . . . his buds appear, like the Celestial Coral Tree. . . .

What time, suppressing active thought . . . he enters and abides in the second musing . . . his shoots set, like the Celestial Coral Tree. . . .

What time, dwelling free from the fervour of zest, detached . . . he enters and abides in the third musing . . . his blossoms form, like the Celestial Coral Tree. . . .

What time, by putting away ill and ease . . . he enters and abides in the fourth musing . . . his flowers are of the red lotus shape, like the Celestial Coral Tree. . . .

What time the Ariyan disciple, by destroying the cankers . . . enters and abides in full realization . . . his flowers are in full bloom, like the Celestial Coral Tree of the devas of the Thirty.

Then the earth devas utter a shout: "This reverend sir called so and so, living the life of faith of such a reverend one, gone forth from such a village or market-town, has destroyed the cankers . . . and dwells in full realization. . . !"

Hearing the shout of the earth devas, the company of the Four Royal devas . . . the devas of the Thirty . . . the Yāma devas . . . the Tusita devas . . . the devas who delight in creating . . . the devas who have power over others' creations . . . and the devas of Brahmā's retinue

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[1] The text reads *devānaŋ*, but lower down, *v.l.*, *devānaŋ va*. *Comy.* *devānaŋ vā-ti*, *devānaŋ viya*.

[2] *Cf. It.* 75.

[3] This is a stock passage, *D.* i, 60; *M.* ii, 67; *A.* i, 107; ii, 208 and *passim*.

roll back the cry:[1] "This reverend sir, living the life of faith, gone forth from such a village or from such a market-town into the homeless life, has, by the destruction of the cankers, entered and there abides in that state of emancipation of the mind and wisdom which is free of the cankers, having come to know and realize this state fully for himself, even in this present life."[2]

Thus in an instant, thus in a moment, the sound soars up to Brahmā's heaven.

This is the progressive power[3] of a monk who has destroyed the cankers.'

§ vi (66). *Whom should a monk respect?*

Now there arose in the mind of the venerable Sāriputta, as he sat alone in seclusion, this reflection: 'If a monk would abandon unrighteous ways, if he would make righteousness become, whom should he respect, whom should he revere and on whom should he rely?'

Then thought the venerable one: 'Let a monk respect, revere and rely on the Teacher, if he would abandon unrighteous ways and make righteousness become. Let him respect, revere and rely on Dhamma . . . the Order . . . the training . . . concentration . . . and earnestness. Let him respect, revere and rely on goodwill, if he would abandon unrighteousness ways and make righteousness become.'[4]

Thought he: 'These things in me have been cleared and purified. What if I were to go and tell them to the Exalted One! They will become both purified within me and better reckoned so.[5] For, just as a man might come upon a gold ring,[6] of pure and sterling quality, and think: "This ring of mine is of pure and sterling gold, but what if I were to go and show it to the goldsmiths! My ring of gold, passed[7] by them, will

[1] *Cf.* above, p. 68; also *Vin.* 1, 12; iii, 18.

[2] *Cf.* above, p. 8. [3] *Anubhāva.* [4] *Cf.* above, pp. 16, 48.

[5] The text runs: *Parisuddhā c'eva bhavissanti parisuddhasankhātatarā ca. Comy.* observes: They will be purified to a greater measure.

[6] *Nikkha*, on this word see *K.S.* ii, 158 *n.*

[7] *Kammāragato. Comy. Kammār'uddhanagato*: gone through a refiner's crucible.

be both purified and better reckoned so!"; even so, when I have gone and told the Exalted One, these things in me will be both purified and better reckoned so.'

Then, indeed, the venerable Sāriputta, at eventide, arose from seclusion and approached the Exalted One. And having come, he saluted the Exalted One and sat down at one side and said:

'Lord, as I sat alone in seclusion, this reflection arose in my mind: "Whom should a monk respect, whom should he revere and on whom should he rely, if he would abandon unrighteous ways and make righteousness become?" And I thought: "He should respect, revere and rely on the Teacher, Dhamma, the Order, the training, concentration, earnestness and goodwill. These things are cleared and purified within me, but if I were to speak about them to the Exalted One, they would be both purified and better reckoned so. Just as if a man were to find a gold ring . . . and were to take it to the goldsmiths, it would be both purified and better reckoned so, after being passed by them; even so these conditions in me . . . after I have spoken of them to the Exalted One."'

'Well done! Well done! Sāriputta. . . . A monk should respect, revere and rely on the Teacher, Dhamma, the Order, the training, concentration, earnestness and goodwill, if he would abandon unrighteous ways and make righteousness become.'

When he had thus spoken, the venerable Sāriputta said:

'Lord, in its fullness, I know the meaning of what the Exalted One has said in brief.

That a monk should lack veneration for the Teacher, but should venerate Dhamma, such a thing is not possible. He who lacks veneration for the Teacher, lacks veneration also for Dhamma.

That a monk should lack veneration for the Teacher and Dhamma . . .

. . . the Teacher, Dhamma and the Order . . .

. . . the Teacher, Dhamma, the Order and the training . . .

. . . the Teacher, Dhamma, the Order, the training and concentration . . .

. . . the Teacher, Dhamma, the Order, the training, concentration and earnestness, but should venerate goodwill, such a thing is not possible. He who lacks veneration for the Teacher, Dhamma, the Order, the training, concentration and earnestness, lacks veneration also for goodwill.

(*So also, lord, in the opposite cases, that a monk should venerate the Teacher, but should not venerate Dhamma, such a thing is not possible.*[1])

Thus, lord, in its fullness, I understand the Exalted One's speech.'

'Well done! Well done! Sāriputta. Well have you grasped the meaning of what I said in brief, even in its fullness!' (*And the Exalted One confirmed, word for word, all that the venerable Sāriputta had said,*[1] *adding:*) 'Thus is the meaning of my speech to be regarded.'

§ vii (67). *Making-become.*[2]

'Monks, although a wish such as this may arise in the heart of a monk, as he lives without applying himself to making-become: "Oh that my heart might be freed of the cankers and be without attachment!"—yet his heart is not so freed. And what is the reason? Let it be said: "It is lack of making-become." Making what become? The four arisings of mindfulness, the four right efforts, the four bases of psychic power, the five controlling faculties, the five powers, the seven parts in awakening and the eightfold Ariyan Way.[3]

Monks, it is just as if a sitting of eight or ten or a dozen hen's[4] eggs were not fully sat upon, nor fully warmed, nor fully made to become; and although such a wish as this might come[5] to that hen: "Oh that my chicks might break the egg-shells with the spiked claws of their feet or with their beaks

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[1] The text repeats in full.

[2] *Bhāvanā*; see *DhS. trsl.* 261. This sutta recurs at *S.* iii, 152 (*K.S.* iii, 129).

[3] See *Dial.* ii, 128 *f.* for full details; also *K.S.* v; below, p. 139.

[4] The text reads *kukkuṭiya* for *kukkuṭīyā*.

[5] Reading *uppajjeyya* for *uppajjheyya.*

and bills, and hatch[1] out safely !"—yet it is not possible for those chicks to break the shells with their claws and beaks and to hatch out safely. And what is the reason ? It is because, monks, those hen's eggs have not been fully sat on, nor fully warmed, nor fully made to become.

In just the same way, monks, although a wish such as this might arise in the heart of a monk, as he lives without applying himself to making-become: "Oh that my heart might be freed of the cankers and be without attachment !"—yet his heart is not so freed. And what is the reason ? Let it be said: "It is lack of making-become." Making what become ? The four arisings of mindfulness . . . the eightfold Ariyan Way.

Monks, although such a wish as this might not arise in the heart of a monk, as he lives applying himself to making-become . . . yet his heart is freed from the cankers and attachment.[2] And why ? Let it be said: "It is due to making-become." Making what become ? The four arisings of mindfulness . . . the eightfold Ariyan Way.

Monks, it is just as if eight or ten or a dozen hen's eggs were fully sat upon, fully warmed and fully made to become; although any such wish might not come to the hen . . . yet those chicks . . . would hatch out safely. And why ? Because the eggs were . . . fully made to become.

In just the same way, monks, although a monk might not express such a wish, his heart would be freed from the cankers and from attachment . . . because of his making-become the four arisings of mindfulness, the four right efforts, the four bases of psychic power, the five controlling faculties, the five powers, the seven parts in awakening and the eightfold Ariyan Way.

Monks, just as a carpenter or a carpenter's apprentice, inspecting the handle of his adze, sees thereon the marks of his fingers and thumb, nor knows how much of the adze-handle

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[1] The text reads *abhinibbijjituŋ*. *Comy*. *-nibbhijjituŋ* from √*BHID*, so at *A*. iv, 176; *cf*. *M*. i, 539. *P.E.D*. *-nibbijjhituŋ* from √*VYADH*. See *S.B.E*. xi, 234. The simile recurs at *M*. i, 104, 357; *Vin*. iii, 3; below, p. 120. See also *Dial*. ii, 86 *n*.

[2] This is quoted at *Sn.A*. 415.

was worn away that day, nor the previous day, nor at any time, yet knows just when the wearing away has reached the end of wearing away; even so, monks, a monk intent upon making-become knows not to what extent the cankers were worn away that day, nor the previous day, nor at any time, yet knows just when the wearing away has[1] reached the end of wearing away.

Monks,[2] just as in an ocean-going ship, rigged with mast and stays, after it has sailed the seas for six months and is beached on the shore for the winter, the stays, affected by wind and heat, rained upon in the rainy season, easily weaken and rot away; even so, monks, in a monk, abiding intent upon making-become, the fetters easily weaken and rot away.'

§ viii (68). *The fire.*[3]

Thus have I heard: Once the Exalted One was on an alms-round among the Kosalese,[4] with a great following of monks.

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[1] *Atha khvāssa khīṇe khīṇante 'va ñāṇaṃ hoti.* At *K.S.* iii, *loc. cit.*: 'But he knows the wearing away of it just by its wearing away.' I take it as *khīṇ'ante.*

[2] This simile recurs at *K.S.* iii, *loc. cit.*, and v, 40. *Comy.* explains thus: The ocean is the message; the ship the striver; the voyage the time spent by a monk going about with a preceptor; the thinness of the ship's stays, eaten away by the sea water, is like the reduced state of the monk's 'fetters' brought about by ordination, recitation, questioning and so forth. The time the ship is beached is like the time he dwells alone in the forest, practising musing. The daily drying of the stays by the wind and heat is like the withering of lust and craving by insight and knowledge; the nightly soaking by the winter rain is like the steeping of the heart in the joy and gladness of musing; the weakened state of the stays, dried by day and drenched by night, is like the weakened state of the 'fetters,' due to insight and knowledge. The storm of the rainy season is like the knowledge of the Way to arahantship; the ship's rottenness is like the attainment of the fruit of arahantship; the time and place of the rotting of the stays are like the destruction of the 'fetters' in the life of the arahant; the actual breaking up of the ship is like the passing away to the cool, without remainder, of the arahant.

[3] The *Comy.* observes that the meaning of this sutta is expanded in the comment on the *Cūḷa-ccharā-sanghāta-sutta*; see *A.* i, 10; *A.A.* 1, 63.

[4] Above, p. 1 *n.*; *Buddh. Ind.* 327.

And on reaching the high road, the Exalted One saw in a certain spot a great fiery mass, burning, blazing, flaming. At the sight, he stepped down off the road and sat down at the foot of a tree, on a seat which was ready.

So seated, he addressed the monks thus:

'See[1] ye, monks, that great burning, blazing, flaming, fiery mass?'

'Yes, lord.'

'What think ye, monks, which of the twain were better: That one should sit or lie beside that great burning, blazing, flaming, fiery mass caressing it; or, that one should sit or lie beside some maid, whose hands and feet are soft and fair,[2] of noble birth or brāhman birth or yeoman birth,[3] caressing her?'

'Surely lord, it were better to sit or lie and caress some maid of noble, brāhman or yeoman birth, whose hands and feet are soft and fair. Ill indeed, lord, were it to sit or lie and caress that great burning, blazing, flaming, fiery mass.'

'Monks, I declare unto you, I protest unto you, it were better for a wicked man[4] of evil nature, unclean and of suspicious[5] conduct, full of secret actions, no recluse though vowed thereto, unchaste though vowed to chastity, rotten to the core, lustful and vile—to sit or lie and caress that great burning, blazing, flaming, fiery mass. And why? On account of this, monks, he may suffer death or ill amounting to death; but not for that reason, on the breaking up of the body after death, would he arise in the untoward way, the ill way, the abyss, hell. But when a wicked man of evil nature, unclean and of suspicious conduct . . . lustful and vile, sits or lies caressing some maid of noble, brāhman or yeoman birth, whose feet and hands are soft and fair, he does so to his harm and ill for many a day; for, on the breaking up of the body after death, he is reborn . . . in hell.

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1 *Cf. Vism.* 54; read there *A.* iv, 128 for 124.

2 *Taluna : taruṇa.*

3 This is a stock set; *cf.* A. ii, 205; *M.* i, 88.

4 This stock phrase recurs at *A.* i, 108, 126; *Vin.* ii, 236; *A.* ii, 239: *Ud.* 52; *cf. Ud.A.* 297; below, p. 138.

5 On *sankassara*, suspicious, see *S.B.E.* xx, 300 *n.*; *K.S.* i, 91 *n.*

What think ye, monks, which of the twain were better: That a strong man, with stout horse-hair rope, should bind and crush both one's legs, so that the rope cut the skin, then the underskin, then the flesh, then the tendons, then the bones and stay touching the marrow;[1] or, that one should enjoy the salutations of wealthy nobles, wealthy brāhmans, wealthy yeomen?'

'Surely, lord, it were better to enjoy the salutations of the wealthy. . . . Ill indeed were it, lord, that a strong man should bind and crush one's legs . . . to the marrow.'

'Monks, I declare unto you, I protest unto you, it were better for a wicked man . . . that a strong man should bind and crush both his legs with rope, so that it cut the skin, the underskin, the flesh, the tendons, the bones and stay touching the marrow. And why? On account of this, monks, he may suffer death or ill amounting to death; but not for that reason, on the breaking up of the body . . . would he be reborn . . . in hell. But when a wicked man . . . enjoys the salutations of wealthy nobles, wealthy brāhmans, wealthy yeomen, he does so to his harm and ill for many a day; for, on the breaking up of the body after death, he is reborn . . . in hell.

What think ye, monks, which of the twain were better: That a strong man, with sharpened sword, cleaned in oil, should smite one on the rump;[2] or, that one should enjoy the obeisance of the wealthy. . . .?

'Surely, lord, it were better to enjoy the obeisance of the wealthy. . . . Ill indeed were it to be smitten on the rump. . . .'

'Monks, I declare unto you . . . it were better for a wicked man . . . that a strong man should, with sharpened sword, cleaned in oil, smite him on the rump. And why? On account of this he may suffer death or ill amounting to death; but not for that reason would he be reborn . . . in hell. But when a wicked man enjoys the obeisance of the wealthy . . .

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[1] This phrase recurs at *S.* ii, 238 (*K.S.* ii, 161); *Vin.* i, 83.

[2] *Paccorasmiṃ*. *Comy. uramajjhe*, the middle of the breast. *Vism. trsl.* 62, pierce the breast. The context requires perhaps a stronger term than 'smite'; possibly *Bu.* visualized stabbing. *Cf. Dhp.A.* i, 189.

he does so to his harm and ill for many a day; for . . after death, he is reborn . . . in hell.

What think ye, monks, which of the twain were better: That a strong man should wrap one's body around with red-hot iron plates, luminous, glowing and fiery; or, that one should enjoy[1] the robe, a gift of faith,[2] of the wealthy . . . ?'

'Surely, lord, it were better to enjoy the robe, a gift of faith, of the wealthy. . . . Ill indeed were it to be wrapt in red-hot iron plates. . . .'

'Monks, I declare unto you . . . it were better for a wicked man . . . that a strong man should wrap his body around with red-hot iron plates, luminous, glowing and fiery. And why? On account of this he may suffer death or ill amounting to death; but not for that reason would he be reborn . . . in hell. But when a wicked man . . . enjoys the robe, a gift of faith, of the wealthy . . . he does so to his harm and ill for many a day; for . . . after death, he is reborn . . . in hell.

What think ye, monks, which of the twain were better: That a strong man with a red-hot iron spike,[3] luminous, glowing and fiery, should open one's mouth and should thrust therein a red-hot copper ball, luminous, glowing and fiery, so that it burn the lips, burn the tongue, burn the throat, burn the belly and take along with it the intestines and the bowels and pass out through the anus; or, that one should enjoy the alms, a gift of faith, of the wealthy . . . ?'

'Surely, lord, it were better to enjoy the alms, a gift of faith, of the wealthy. . . . Ill indeed were it to have a red-hot copper ball thrust into one's mouth. . . .'

'Monks, I declare unto you . . . it were better for a wicked man . . . that a strong man should open his mouth with a red-hot spike . . . and should thrust therein a red-hot copper ball . . . which would burn his lips . . . and pass out through the anus. And why? On this account he may suffer death or ill amounting to death; but not for that reason would he be reborn . . . in hell. But when a wicked man . . . enjoys

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[1] *Paribhuñjeyya.* [2] *Saddhā-deyyaṃ*; see *D.* i, 5 *f.*; *D.A.* i, 81.
[3] *Sanku, Vism. trsl.* 62, tweezers.

the alms, a gift of faith, of the wealthy . . . he does so to his harm and ill for many a day; for . . . after death he is reborn . . . in hell.

What think ye, monks, which of the twain were better: That a strong man should seize one by the head or by the shoulders and should force one to sit or lie on a red-hot iron couch or red-hot iron bed, luminous, glowing and fiery; or, that one should enjoy the couch or bed, a gift of faith, of the wealthy? . . .'

'Surely lord, it were better to enjoy the couch or bed, a gift of faith, of the wealthy. . . . Ill indeed were it to be forced to sit or lie on a red-hot iron couch or bed. . . .'

'Monks, I declare unto you . . . it were better for a wicked man . . . that a strong man should seize him by the head or by the shoulders and should force him to sit or lie on a red-hot iron couch or bed. And why? On account of this he may suffer death or ill amounting to death; but not for that reason would he be reborn . . . in hell. But when a wicked man . . . enjoys a couch or bed, a gift of faith, of the wealthy . . . he does so to his harm and ill for many a day; for . . . after death he is reborn . . . in hell.

What think ye, monks, which of the twain were better: That a strong man should seize one feet upmost and head down and should hurl one into a red-hot copper cauldron, luminous, glowing and fiery, and there, being boiled, to be whirled now up, now down, now cross-ways, like bubbling scum;[1] or, that one should enjoy the lodging, a gift of faith, of wealthy nobles, wealthy brāhmans or wealthy yeomen?'

'Surely, lord, it were better to enjoy the lodging, a gift of faith, of wealthy nobles, wealthy brāhmans or wealthy yeomen. Ill indeed were it, lord, that a strong man should seize one feet upmost and head down and should hurl one into a red-hot copper cauldron, luminous, glowing and fiery, where, being boiled, one would be whirled now up, now down, now cross-ways, like bubbling scum.'

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[1] *Phenuddehakaṃ*; see *M.* iii, 167; *cf. Mil.* 357; *A.* i, 141. *Comy.* 'A bubble, having boiled up, appears.' *Uddihitvā*, this verbal derivative of $\sqrt{dih}$ is not noticed by *P.E.D.*

'Monks, I declare unto you, I protest unto you, it were better for a wicked man of evil nature, unclean and of suspicious conduct, full of secret actions, no recluse though vowed thereto, unchaste though vowed to chastity, rotten to the core, lustful and vile—to be seized feet upmost and head down by a strong man and hurled into a red-hot copper cauldron, luminous, glowing and fiery, where, being boiled, he would be whirled now up, now down, now cross-ways, like bubbling scum. And why? On account of this he may suffer death or ill amounting to death; but not for that reason, on the breaking up of the body after death, would he arise in the untoward way, the ill way, the abyss, hell. But when a wicked man of evil nature, unclean and of suspicious conduct . . . lustful and vile, enjoys the lodging, a gift of faith, of wealthy nobles, wealthy brāhmans or wealthy yeomen, he does so to his harm and ill for many a day; for, on the breaking up of the body after death, he is reborn . . . in hell.

Wherefore, monks, train yourselves thuswise:

Of whomsoever we enjoy the requisites, that is to say: the robe, alms, lodging and medicaments—unto them such services will become very fruitful, very profitable; and unto us also this going forth will not become a barren thing, but fruitful, with issue.[1] Train yourselves in this way, monks!

Monks, for one who can see his own weal, to strive earnestly[2] is well worth while; for one who can see another's weal, to strive earnestly is well worth while; for one who can see the weal both of self and others, to strive earnestly is well worth while.'

Thus spake the Exalted One.

Now while this exposition was being delivered, from the mouths of as many as sixty monks hot blood gushed forth.[3]

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[1] This passage recurs at *M.* i, 271, 281; *cf.* i, 33; *S.* ii, 29 (*K.S.* ii, 24). The text reads *parikhārānaŋ* for *-khāraŋ*.

[2] *Appamādena sampādetuŋ*, the last recorded words of the Buddha were *appamādena sampādetha*; see *D.* ii, 156.

[3] In this way Nāṭaputta, the Jain leader, is reported as dying; see *M.* i, 387 (*F. Dial.* i, 278); see *Mil.* 164, where this sutta is referred to, and *A.* v, p. ix; *cf.* *K.S.* i, 157.

Sixty more gave up the training and returned to the lower life, saying: 'Hard is the task of the Exalted One! Very hard is the task of the Exalted One!' But the hearts of sixty others became without[1] attachment and freed from the cankers.

§ ix (69). *Bright-Eyes.*

'In bygone days, monks, there arose a teacher named Bright-Eyes,[2] a course-setter, freed of all lustful passions. Now he had many hundreds of disciples to whom he taught the doctrine of fellowship in Brahmā's world. And those who inclined not their hearts towards the teacher's doctrine, on the breaking up of the body after death, arose in the untoward way, the ill way, the abyss, hell; but those who inclined their hearts to his doctrine, on the breaking up of the body after death, arose in heaven, that happy place of faring on.

In bygone days, monks, there were teachers named Maimed-Mute . . ., Spoke-Rim . . ., Tiller . . ., Mahout . . ., Light-Ward . . ., Wheel-Wright. . . .[3]

(*And each of them taught similar doctrines; and their disciples fared according to the inclination of their hearts.*)

Now what think ye, monks, were an evil-minded man to revile and defame these seven teachers of old, course-setters, freed from all lustful passions, surrounded by many hundreds of disciples, would he beget much demerit?'

'Yea, lord.'

'Indeed, monks, he would[4] . . . but the evil-minded man, who reviles and defames a person of vision,[5] he for that begets much more demerit. And why is that?

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1 *Comy.* observes that when the Master had preached this discourse, he preached the sutta called the Lesser Snap of the Fingers, *A.* i, 10.

2 *Cf.* above, p. 68. These seven teachers of old are no doubt previous rebirths of the Bodhisatva. Here Bu. makes no comment. See *G.S.* iii, 264. *Titthakaro*, usually rendered 'ford-maker.'

3 *Cf. J.* i, 46, ii, 60; *Vism.* 237.

4 The text repeats in full.

5 *Diṭṭhisampannaŋ.* Here the *Comy.* is silent, but *ad A.* iii, 372, '*dassanasampannaŋ, sotāpannaŋ*' (*cf. diṭṭhapada* above, p. 67 *n.*); see *Dial.* iii, 206 *n.*

I declare, monks, he digs not so great a pit[1] for himself in reviling outsiders as in reviling his fellows in the godly life.

Wherefore, monks, train ye thus:

Not unto us shall there come evil thoughts about our fellows in the godly life. Thus must ye train yourselves, monks!'

§ x (70). *Wheel-Wright.*

[2]'Long ago, monks, there was a teacher named Wheel-Wright, a course-setter, freed of all lustful passions, and he had many hundreds of disciples. Now this was the doctrine that he taught his disciples:

"Short is the life of man, O brāhman, insignificant, trifling, fraught with much ill, with much trouble. By mantras[3] awaken (the people)! Do good! Live the godly life! For the born there is no immortality.[4]

Just as a drop of dew[5] on the tip of a blade of grass, when the sun gets up, straightway dries up and lasts not a while; even so, brāhman, like a dew-drop is the life of man, insignificant, trifling, fraught with much ill and trouble. By mantras awaken the people! Do good! Live the godly life! For the born there is no immortality.

Just as a bubble[6] appears on the water when the sky-deva rains down big drops, but straightway bursts and lasts not a while; even so, brāhman, like a water-bubble is the life of man, insignificant, trifling, fraught with much ill and trouble. . . . For the born there is no immortality.

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[1] See *G.S.* iii, 264 *n.*, here as well *khantiŋ*, without comment; *S.e.* so.

[2] This sutta is referred to at *Vism.* 237.

[3] *Mantāya bodhabbaŋ. Comy. paññāya jānitabbaŋ* (*cf. Vv.A.* 262). The whole passage down to *amaraṇaŋ* recurs at *D.* ii, 246 *f.*; at *Dial.* ii, 277, Rhys Davids translates, We must learn by wisdom. See Mrs. Rhys Davids' *Gotama* 82 *f.* For examples of brāhman mantras see *S.B.E.* xv, 189, *Upanishads. Cf. I Corinthians*, xv, 34.

[4] *Amaraṇaŋ*; *Dial., loc. cit.*: There is no escaping death.

[5] *Cf. J.* iv, 122; *Vism.* 231, 633; *Sn.A.* 458 (*cf. Vism.* 238, quotation 'not traced' with *Sn.A.* 459).

[6] *Cf. S.* iii, 141 (*K.S.* iii, 119); *Vism.* 633; also *Dhp.* 170; *Vism.* 109.

Just as the line[1] of a stick on water straightway vanishes and lasts not a while; even so, brāhman, like the line of a stick on water is the life of man, insignificant, trifling, fraught with ill and trouble. . . . For the born there is no immortality.

Just as a mountain river,[2] winding here and there, swiftly flowing, taking all along with it,[3] never for a moment[4] or for an instant or for a second pauses,[5] but rushes on, swirls along and sweeps forward; even so, brāhman, like a mountain river is the life of man, insignificant, trifling, fraught with ill and trouble. . . . For the born there is no immortality.

Just as a strong man might fashion a gob[6] of spittle on the tip of his tongue and spit it out with utmost ease; even so, brāhman, like a spittle-gob is the life of man, insignificant, trifling, fraught with ill and trouble. . . . For the born there is no immortality.

Just as a lump of meat,[7] thrown into an iron pot, heated the livelong day, straightway splits up and lasts not a while; even so, brāhman, like a lump of meat is the life of man, insignificant, trifling, fraught with ill and trouble. . . . For the born there is no immortality.

Just as a cow,[8] about to be slaughtered, being led to the shambles, each time[9] she raises her foot is nearer to destruction, nearer to death; even so, brāhman, like a doomed cow is the life of man, insignificant, trifling, fraught with much

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[1] *Cf. J.* i, 48 (Warren's *Buddhism* 40); *Vism.* 633. Mr. John Still, in his *Jungle Tide*, p. 118, quotes this simile as having been 'carved in granite' by a Sinhalese king; and in a letter to me he adds: 'in Polonnaruwa, on a pillar near the Archæological Commissioner's bungalow.'

[2] *Cf. A.* iii, 64; *Vism.* 231 (*trsl.* 266); *J.* v, 445.

[3] *Hārahārinī.* *Comy.* instances trees, reeds, bamboos.

[4] *Khaṇo vā layo vā muhutto vā*; the Chinese traveller, Hiuen Tsiang (or Yuan Chwang), has the following note on these periods: The shortest portion of time is called a *kshaṇa*; 120 *kshaṇas* make a *takshaṇa*; 60 of these make a *lava* (*sic*); 30 of these make a *muhūrta*; 5 of these make a *kāla*; 6 of these make a day and night. Beal's *Records* 71. See *Childers*, *muhutto*.

[5] *Āramati*, ā and $\sqrt{RAM}$; *cf. viramati.* *P.E.D.* omits.

[6] *Cf. M.* iii, 300 (*F.Dial.* ii, 326); *J.* i, 34.

[7] *Cf. Vism.* 468; also *M.* i, 453, iii, 300; *S.* iv, 190.

[8] *Proverbs* vii, 22. [9] *Yañ ñad eva : yaŋ yaŋ eva.*

ill and much trouble. By mantras awaken the people! Do good! Live the godly life! For the born there is no immortality."

Now at that time, monks, the span of man's life was [1]sixty thousand years and at five hundred years girls were ripe to wed. Then man had but six afflictions, to wit: cold and heat, hunger and thirst, and twofold excrement.[2] Yet though such was the longevity, such the duration and such the freedom from affliction of the people, the teacher, Wheel-Wright, taught[3] this doctrine to his disciples: "Short is the life of man, O brāhman, insignificant and trifling, fraught with much ill, much trouble. By mantras awaken the people! Do good! Live the godly life! For the born there is no immortality."

And now, monks, if a man would speak truly, he should say: "Short is the life of man, insignificant and trifling, fraught with ill and trouble. By wisdom[4] awaken the people! Do good! Live the godly life! For the born there is no immortality."

For today, monks, he who lives long lives but a hundred years or a little more. And though a man live a hundred years, he lives but three hundred seasons—a hundred seasons of winter, a hundred seasons of summer and a hundred seasons of rain.[5]

And though he live three hundred seasons, he lives but twelve hundred months—four hundred months of winter, four hundred months of summer and four hundred months of rain.

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[1] This was the life-span during the age of the Buddha Vesabhu; see *D.* ii, 3; but at *D.* iii, 75 it is said that girls were marriageable at 500 when men's life-span was 80,000 years.

[2] This list recurs at *A.* v, 88, 110, which see for a fuller list of diseases.

[3] The text reads *desessati*, with *v.l. deseti*.

[4] *Mantāya*, as before; but we here have it in its specialized Buddhist sense; *cf.* the brāhman and Buddhist meanings of *yañña*.

[5] Winter is from November to March; summer is from March to June; July to October is the rainy season; see *Q. of M.* ii, 113; *I-Tsing Records* 102 and 219. According to the *Upanishads* there are five seasons: the above three and spring and autumn; see *S.B.E.* i, 25; xv, 331.

And though he live twelve hundred months, he lives but four and twenty hundred fortnights—eight hundred fortnights of winter, eight hundred fortnights of summer and eight hundred fortnights of rain.

And though he live four and twenty hundred fortnights, he lives but six and thirty thousand days[1]—twelve thousand days of winter, twelve thousand days of summer and twelve thousand days of rain.

And though he live six and thirty thousand days, he eats but two and seventy thousand meals—four and twenty thousand meals in winter, four and twenty thousand meals in summer and four and twenty thousand meals in the rainy season. This includes mother's milk and foodless times.[2] Here by foodless times is meant: Agitated, he eats no food; grieved, he eats no food; ill, he eats no food; fasting, he eats no food; and not getting any, he eats no food.

Thus, monks, I account the life of man who lives a hundred years,[3] his life-span, the seasons, the years,[4] the months, the fortnights, the days,[5] the days and nights,[6] meal-times and foodless times.

Monks, the work to be done by a teacher for his disciples, seeking their good, by compassion, because of compassion, that has been done for you by me.

Monks, at the foot of these trees, in these empty places (make ye your habitations)! Muse, monks! Be not slothful! Let there be no occasion for you to reproach yourselves afterwards! This is our command to you.'[7]

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[1] *Ratti*, lit. night. [2] *Bhattantarāya*, food-prevention.

[3] *Vassa*. [4] *Sanvacchara*. [5] *Ratti*.

[6] *Cf.* similar series *S.B.E.* xxi, 89 (*Saddhamma-Puṇḍarīka*).

[7] These last two paragraphs recur at *M.* i, 46; *A.* iii, 87; *S.* v, 157; *M.* ii, 266. For the second half of the last paragraph see *D.* ii, 155 (the Buddha's last words); *A.* ii, 79.

CHAPTER VIII.—THE DISCIPLINE.[1]

§ i (71). *Skilled in the discipline* (*a*).

'Monks, possessed of seven qualities, a monk is skilled in the discipline. Of what seven?

He knows what is an offence;[2] he knows what is not; he knows what is a trifling offence; he knows what is a grave one; he is virtuous, he abides restrained by the restraint of the obligations, perfect in behaviour and conduct, seeing danger in the smallest fault, accepting the training, he trains himself accordantly;[3] at will, easily and without trouble, he attains to the four musings, wholly mental, bringing comfort both here and now; by destroying the cankers, he enters and abides in the emancipation of the heart and wisdom, which is cankerless, and this state he knows and realizes for himself, even in this life.[4]

Verily, monks, possessed of these seven qualities, a monk is skilled in the discipline.'

§ ii (72). *The same* (*b*).

'. . . (Other) seven qualities. . . .

He knows what is an offence; what is not; what is trifling; what is grave; both[5] Obligations have been properly and fully handed down to him, sectioned, regulated and resolved into sutta and into detail; at will . . . he attains to the four musings . . . ; . . . he enters and abides in emancipation. . . .

. . . these are the seven . . . .'

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[1] The text has '*Vinaya-vaggo*,' the *Comy.* '*Vinaya-dhara-vaggo*.'

[2] *Apatti*. *Comy*. As such; see *DhS. trsl.* 346; *Childers s.v.*

[3] This recurs at *D.* iii, 78; *A.* iii, 113; *It.* 96; *Ud.* 36; *Vin.* ii, 95, and *passim*.

[4] Above, p. 8.

[5] *Comy*. Of monk and nun. This passage recurs at below, p. 186; *Vin.* i, 65; *A.* v, 71.

§ iii (73). *The same* (*c*).

'. . . (Other) seven. . . .

He knows (the four relating to offences); he is firmly set in the discipline and is irrefutable;[1] . . . he attains to the four musings . . . ; . . . he abides in emancipation. . . .

. . . these are the seven. . . .'

§ iv (74). *The same* (*d*).

'. . . (Other) seven. . . .

He knows (the four . . .); he calls to mind divers dwellings in the past, to wit: one birth, two births, . . . he recalls the feature and detail of each;[2] with the deva-eye sublime, surpassing the eye of man . . . he sees the faring on of man, according to his deeds; . . . he abides in emancipation. . . .

. . . these are the seven. . . .'

§§ v-viii (75-8). *The illustrious.*

'Monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.[3] Of what seven ?'

(*Replies as for* §§ 71-74 *respectively.*[4])

§ ix (79). *The message.*

Now the venerable Upāli[5] came to the Exalted One, saluted and sat down at one side. So seated, he said: 'Well were it for me, lord, if the Exalted One were to expound Dhamma briefly to me, so that, having heard it, I might abide resolute, alone, secluded, earnest and zealous.'

'The doctrines, Upāli, of which you may know: "These

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[1] *Vinaye thito hoti asaṃhīro* (the text reads *-hiro*); at *Vin.* ii, 96: *vinaye cheko hoti asaṃhīro.*

[2] This passage recurs at *D.* i, 13; *S.* ii, 121; *M.* i, 22; *A.* i, 164, and *passim.* Below, p. 121 *ff.*

[3] *Sobhati.*

[4] The text repeats in full.

[5] Presumably the Upāli (there are several) who recited Vinaya rules at the first Council.

doctrines lead one not to complete weariness[1] (of the world), nor to dispassion, nor to ending, nor to calm, nor to knowledge, nor to the awakening, nor to the cool"—regard them definitely as not Dhamma, not the discipline, not the word of the Teacher. But the doctrines of which you may know: "These doctrines lead one to complete weariness, dispassion, ending, calm, knowledge, the awakening, the cool"[2]—regard them unreservedly as Dhamma, the discipline, the word of the Teacher.'

§ x (80). *The settlement of disputes.*

'Monks, there are these seven ways[3] for settling disputes, for composing and calming disputes, which arise from time to time.

What seven?

The rule of settling, face to face, may be used; the rule of appeal to conscience[4] may be used; the rule for those who have been clear-minded may be used; the rule for confession may be used; the rule for the majority vote of the chapter may be used; the rule for a specific offence may be used; and the rule for covering, as with grass, may be used.

Monks, these are the seven ways for settling disputes, for composing and calming disputes, which arise from time to time.'[5]

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[1] The text reads *-nibbidhāya* for *-nibbidāya*.

[2] This is a stock phrase; see *D.* i, 189; ii, 251; *A.* i, 30; iii, 83; v, 216; *Ud.* 36, and *passim*.

[3] *Dhammā*; *cf. D.* iii, 254 (where *dhammā* is omitted); *A.* i, 99; for instances of each see *M.* ii, 247-50 (*F. Dial.* ii, 141); *Vin. Texts.* iii, pp. 1-65.

[4] *Sati*, or introspection.

[5] The *Manorathapūraṇī* closes its comments on the *Sattaka Nipāta* with this sutta. It is possible, therefore, that the following section may be a late interpolation, but, on the other hand, similar suttas occur at the end of each *nipāta*.

THE RECITAL.

I

§ 1. *The breaking up.*

'Monks, by the breaking up of seven conditions, one becomes a monk.[1] Of what seven?

The view of individuality[2] is broken up; perplexity is broken up; the delusion that virtue and ritual suffice is broken up; lust is broken up; hatred is broken up; infatuation is broken up; and conceit is broken up.

Monks, by the breaking up of these seven conditions, one becomes a monk.'

§§ 2-8. *Other conditions.*

'Monks, by the quieting of seven conditions, one becomes a recluse. . . .[3]

By the rejection of seven conditions, one becomes a brāhman. . . .[4]

By the purging of seven conditions, one becomes a purified man. . . .[5]

By the washing away of seven conditions, one becomes a cleansed man. . . .[6]

By the understanding of seven conditions, one becomes perfect in knowledge. . . .[7]

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[1] Here, and in the following suttas, there is a play on the words, which is to be found elsewhere, both in Canonical and Commentarial literature, and which it is impossible to render in translation. Thus here the punning words are *bhinnattā* and *bhikkhu*, which are etymologically no more allied than are *broken* and *brother*; *cf. K.S.* v, 147 *n.*; *Nd.*[1] 70; *Nd.*[2] 477. Conditions = *dhammā*.

[2] See *K.S.* iii, 86 *n.*

[3] *Samitatta* and *samaṇa*; see *Dhp.* 265; *S.B.E.* x, 66; *Nd.*[1] 265.

[4] *Bāhitatta* and *brāhmaṇa*; see *Sn.* 519; *Vin.* i, 3; *Ud.* 3; *Dhp.* 388; *Mil.* 225; *Nd.*[2] 464.

[5] *Nissuttatta* and *sotthika*; see *M.* i, 280.

[6] *Ninhātatta* and *nahātaka*; see *Sn.* 521; *SnA.* 428: *Ninhāya dhovitvā*; *cf. Sn.* 646; *Dhp.* 422.

[7] *Viditatta* and *vedagū*; see *Sn.* 1060; *cf. Vin.* i, 3.

By the slaying—as an enemy—of seven conditions, one becomes an Ariyan. . . .[1]

By warding off seven conditions, one becomes an Arahant.[2] What seven?

The view of individuality is warded off; perplexity is warded off; the delusion that virtue and ritual suffice is warded off; lust is warded off; hatred is warded off; infatuation is warded off; and conceit is warded off.

Monks, by warding off these seven conditions, one becomes an Arahant.'

§ 9. *Bad qualities.*

'Monks, there are seven bad qualities. What seven?

Unbelief, lack of conscientiousness, of fear of blame, of learning, indolence, carelessness in attention and want of wisdom.

Verily, monks, these are the seven bad qualities.'

§ 10. *Good qualities.*

'Monks, there are these seven good qualities. What seven?

Faith, conscientiousness, fear of blame, learning, strenuous energy, mindfulness and wisdom.[3]

Verily, monks, these are the seven. . .

II

§ 1. *Persons worthy of offerings.*[4]

'Monks, there are these seven persons, worthy of offerings, . . . the world's peerless field for merit. What seven?

Monks, herein a monk abides seeing the impermanence

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[1] *Arīhatatta* and *ariya*; *P.E.D.* observes that this is to be omitted. At *M.* i, 280 the definition of both *ariya* and *arahā* is the same, *viz.* *Ārakā'ssa honti pāpakā.* Trenckner gives no other reading at 553. At *D.A.* i, 146 on *arahaŋ* we read: *ārakattā arīnaŋ arānañca hatattā paccayâdīnaŋ arahattā pāpakaraṇe rahābhāvā.* Besides, its inclusion makes up the ten suttas for the chapter. *Cf. Expositor* 452; *Vv.A.* 106.

[2] *Ārakatta* and *arahā*.

[3] *Cf. M.* iii, 21; above, p. 71 *ff.*

[4] *Cf.* above, pp. 8 and 41 *ff.*, where the formula is given in full.

of the eye . . . and attains emancipation . . . in this life.

(So abiding) . . . attains emancipation and death at the same time. . . .

(So abiding) . . . destroys the five lower fetters and becomes completely cool after an interval. . . .

(So abiding) . . . becomes completely cool after lessening his period. . . .

(So abiding) . . . becomes completely cool without (karmic) residue. . . .

(So abiding) . . . becomes completely cool with some (karmic) residue. . . .

(So abiding) . . . becomes part of the upward stream, bound for the highest. . . .

Monks, these are the seven. .

§§ 2-520. *Other worthy persons.*

'Monks, there are these (other) persons, worthy. . . .

Herein a monk abides seeing impermanence, ill, no self, destruction, decay, dispassion, ending and renunciation (*each in seven degrees of perfection, in respect of:*)

The eye	shapes	visual consciousness	visual contact.
The ear	sounds	auditory consciousness	auditory contact.
The nose	odours	olfactory consciousness	olfactory contact.
The tongue	tastes	gustatory consciousness	gustatory contact.
The touch	tangibles	tactile consciousness	tactile contact
The mind	mental states	representative cognition	mental contact.

Feelings	sprung from	visual contact.
Perceptions		auditory contact.
Intentions		olfactory contact.
Cravings		gustatory contact.
Reflections		tactile contact.
Deliberations		mental contact.

He abides seeing impermanence, ill, no self, destruction, decay, dispassion, ending and renunciation (*each, in seven degrees of perfection*) in respect of:

The body aggregate.
The feelings aggregate.
The perceptions aggregate.
The syntheses aggregate.
The consciousness aggregate.'[1]

III.

§ 1. *The understanding of passion.*

'Monks, for the complete understanding of passion, seven qualities must be made-to-become. What seven?

The part in awakening that is mindfulness; the part in awakening that is investigation of Dhamma; the part in awakening that is energy; the part in awakening that is zest; the part in awakening that is tranquillity; the part in awakening that is concentration; and the part in awakening that is poise.[2]

Monks, for the complete understanding of passion, these seven qualities must be cultivated.'

§ 2. *The same.*

'... (Other) seven qualities. ...

The thought of impermanence, of no self, of foulness, of danger, of abandoning, of dispassion, and of ending.

... these seven. ...'

§ 3. *The same.*

'... (Other) seven qualities. ...

The thought of foulness, of death, of revulsion from food,

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[1] The Burmese MS. *M.* adds an *Uddāna* and observes that this chapter consists of 528 suttas. There appear, however, to be 8 × 6 × 10 suttas in respect of the six senses and their derivatives, and 8 × 5 suttas in respect of the five aggregates, therefore 520 in all. So 3,640 different persons, worthy of offerings, are stated. These sets recur in many places in the Piṭakas. See Stcherbatsky's *The Central Conception of Buddhism.*

[2] See *K.S.* v, 51 *ff.* The text does not give the seven limbs in full. Above, § 24.

of disaffection for all worldly things, of impermanence, of ill in impermanence, and of no self in ill.[1]

. . . these seven. . . .'

§§ 4-30. *Of passion.*

'For the comprehension . . . the exhaustion . . . the abandonment . . . the destruction . . . the decay of . . . the freedom from desire for . . . the cessation of . . . the quittance . . . the renunciation of passion, these (*aforesaid three sets of*) seven qualities must be cultivated.'

§§ 31-510. *Of other conditions.*

'*Of hatred . . . of illusion . . . of anger . . . of enmity . . . of hypocrisy . . . of malice . . . of envy . . . of avarice . . . of deceit . . . of craftiness . . . of obstinacy . . . of impetuosity . . . of pride . . . of arrogance . . . of intoxication . . . of indolence.*

For the understanding . . . comprehension . . . exhaustion . . . abandonment . . . destruction . . . decay of . . . freedom from desire for . . . cessation of . . . quittance . . . and renunciation of (*the above conditions*), these (*aforesaid three sets of*) seven qualities must be cultivated.

Thus spake the Exalted One and, glad at heart, those monks rejoiced in the word of the Blessed One.'

THE SECTION OF SEVENS IS ENDED.

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[1] Above, p. 27; *Dial.* iii, 263; *A.* iii, 79; v, 309. See *G.S.* iii, 201 *n.*

THE BOOK OF THE EIGHTS

(*AṬṬHAKA-NIPĀTA*)

CHAPTER I.—ON AMITY.

§ i (1). *Amity*.

Thus have I heard: Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park. There the Exalted One addressed the monks, saying: 'Monks.'

'Yes, lord,' they replied, and the Exalted One said:

'Monks, by the release of the heart through amity, practised, made become, made much of, made a vehicle and a basis, exercised, augmented and set going,[1] eight advantages are to be expected. What eight?

Happy one sleeps; happy one awakes; one sees no bad dreams; one is dear to humans; one is dear to non-humans;[2] devas guard one; neither fire, nor poison, nor sword affects one; and though one penetrate not the beyond, one reaches the Brahmā-world.[3]

Monks, by the release of the heart through amity, practised, made become, made much of, made a vehicle[4] and a basis, exercised, augmented and set going, these eight advantages are to be expected.

[5]Who makes unbounded amity become,
Mindful, he sees th' attachments all destroyed,
The fetters wear away. If, pure in heart,

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[1] This stock phrase recurs at *D.* ii, 103; *M.* iii, 97; *S.* i, 116; below, p. 206, and *passim*.

[2] *Amanussānaŋ*.

[3] Eleven advantages are given at *A.* v, 342; see *Vism.* 311 (*trsl.* 358); *cf.* also *J.* ii, 61; *Mil.* 198. *Comy.* here refers to *A.*, *loc. cit.*

[4] *Yānikatāya*. *Comy.* *Yuttayānasadisāya katāya*.

[5] These verses recur at *It.* 21. On the sacrifices see Mrs. Rhys Davids at *K.S.* i, 102; see also *Q. of M.* ii, 16. The list recurs at *A.* ii, 42 and *Sn.* 303.

He but one being love,[1] good[2] follows thence.
The Ariyan, with heart compassionate
For all mankind, abounding merit makes.
Those royal sages, having overcome
The teeming earth, made ample sacrifice[3];
But, like the starry host beside the moon,[4]
The sacrifice of Horse,[5] of Man, the Drink
Of Victory, the Throwing of the Peg,
The Bolts Withdrawn—are not a sixteenth part
The worth of heart by amity enriched.[6]
Who kills not, nor aught causes to be killed,
Who robs not, nor makes others rob, for all
Within his heart hath share,[7] he hateth none.'

§ ii (2). *Insight.*

'Monks, there are these eight conditions, eight causes conducive to getting wisdom,[8] not yet gotten, as to first things in godly living; and, when gotten, to making it become more, to its development, so that it is made-become,[9] made perfect. What eight?

Monks, herein a monk dwells near the Teacher, or some comrade in the godly life, whom he regards as teacher, so that he is firmly established in conscientiousness, fear of blame, love and respect. This is the first condition, the first cause conducive to getting wisdom, not yet gotten, as to first things in godly living; and, when gotten, to making it become more, to its development, so that it is made-become, made perfect.

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[1] Lit. befriend.

[2] *Kusalī*; this form is not noticed by *P.E.D.*, but see *Childers*. It is a reading at *It.* and *S.* i, 35 (*S.e.*); see *S.A.* i, 91. Here our *Comy.* *kusalo*.

[3] See *v.l.* at *It.* *Comy.* here reads *anupariyagā-ti vicariŋsu.*

[4] For the simile see *A.* iii, 34, 365; v, 22; *J.* v, 63.

[5] *Cf. K.S.* i, 102.

[6] *Subhāvita.*

[7] The last two lines of the text recur at *J.* iv, 71. On *mettaŋso*, the *Comy.* observes *mettāyamāna-citta-koṭṭhāso hutvā ; ad J. mettakoṭṭhāso, mettacitto.*

[8] *Cf. Proverbs* iv, 7.

[9] *Bhiyyobhāvāya . . . bhāvanāya. . . . Cf. D.* iii, 284; *Dial.* iii, 259.

So dwelling and so established, from time to time he approaches his teachers, questioning and inquiring of them thus: "Sirs, how is this? What is the meaning of this?" To him those reverend sirs reveal what is hidden, explain the obscure and dispel doubt in many perplexing matters.[1] This is the second condition. . . .

When he has heard Dhamma he strives in twofold seclusion, that of the body and that of the mind. This is the third condition. . . .

He is virtuous and lives restrained by the restraint of the Obligations;[2] he is perfect in conduct and habit, seeing danger in the smallest fault; he undertakes and trains himself in the preceptual training. This is the fourth condition. . . .

Learned is he, with memory retentive and well stored. Those tenets, lovely in the beginning, lovely in the middle and lovely in the end, which set forth in spirit and in letter the godly life of purity, perfect in its entirety—even those are fully mastered by him, resolved upon, familiarized by speech, pondered over in mind,[3] fully understood in theory. This is the fifth condition. . . .

Living resolute, he puts away all unrighteousness and takes to righteous conditions. Firm and energetic, he shirks not the burden of righteousness.[4] This is the sixth condition. . . .

Moreover, he frequents[5] the Order; he is no gossip;[6] nor talker on childish matters; either he speaks on Dhamma himself or asks it of another; nor does he neglect the Ariyan silence.[7] This is the seventh condition. . . .

Furthermore, he abides in the contemplation of the rise and fall of the five skandhas of attachment, thinking: "Such is form, such is its coming-to-be, such is its passing away;" so in respect to feelings, perceptions, the activities and

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[1] *Cf. A.* v, 16. [2] *Pātimokkha.* [3] Above, p. 4.

[4] *Ibid.*, p. 2.

[5] *Sanghagato,* one MS. omits; *cf. Vin.* v, 183 for similar passage; and *M.* i, 469.

[6] Lit. not-a-divers (subjects)-talker. *Anānakathiko. Comy. anānattakathiko*; see *D.A.* i, 90.

[7] *Comy.* The fourfold musing; *cf. K.S.* ii, 184 (*S.* ii, 273); *M.* i, 161.

consciousness.[1] This is the eighth condition, the eighth cause conducive to getting wisdom, not yet gotten, as to first things in godly living; and, when gotten, to making it become more, to its development, so that it is made-become, made perfect.

Presently, his fellows in the godly life honour him thus: "This reverend sir dwells near the Teacher, or some comrade in the godly life, whom he regards as teacher, and there is firmly established in conscientiousness, fear of blame, love and respect. Surely this reverend sir is one who, knowing, knows and, seeing, sees.[2] Verily this condition is conducive to the state of being dear and esteemed, to becoming made-become, to recluseship and to singleness (of mind) in making become,[3]

(*And so with changes for each other seven conditions.*[4])

These, monks, are the eight conditions, the eight causes conducive to getting wisdom, not yet gotten, as to first things in godly living; and, when gotten, to making it become more, to its development, so that it is made-become, made perfect.

§ iii (3). *Qualities not endearing* (*a*).

'Monks, a monk possessed of eight qualities is neither dear, nor pleasing to, nor honoured, by his fellows in the godly life, nor what he ought to become.[5] What eight?

Herein a monk praises those who are not dear; he blames those who are dear; he longs for possessions; he longs for honour; he is not conscientious; he is without fear of blame; he has evil intentions; and he holds wrong views.

Monks, possessed of these eight qualities a monk is neither dear, nor pleasing to, nor honoured by his fellows in the godly life, nor what he ought to become.

(*But a monk possessed of the eight converse qualities is pleasing . . . to his fellows.*[4])

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[1] This passage recurs at *A.* ii, 45, 90; *D.* iii, 223; *cf. It.* 120.

[2] *Jānaŋ jānāti, passaŋ passati*; *Comy. Jānitabbakaŋ jānāti, passitabbakaŋ passati.*

[3] *Ekībhāvāya.*

[4] The text repeats in full.

[5] *Bhāvanīyo. Cf.* p. 1.

§ iv (4). *The same* (*b*).

'There are these eight. . . .

Herein a monk longs for possessions; he longs for honour; he longs for distinction;[1] he does not know the proper times; he knows no moderation; he is impure; he is garrulous; and he insults and abuses his fellows in the godly life.

These are the eight. . . .'

(*But the converse are endearing.*[2])

§ v (5). *Worldly failings*[3] (*a*).

'Monks, these eight worldly conditions obsess[4] the world; the world revolves[4] round these eight worldly conditions. What eight?

Gain and loss, fame and obscurity, blame and praise, contentment and pain.

Monks, these eight worldly conditions obsess the world, the world revolves round these eight worldly conditions.

> Gain, loss, obscurity and fame,
> And censure, praise, contentment, pain—
> These are man's states—impermanent,
> Of time[5] and subject unto change.
> And recognizing these the sage,
> Alert, discerns these things of change;
> Fair things his mind ne'er agitate,
> Nor foul his spirit vex. Gone are
> Compliance and hostility,[6]

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[1] *Cf.* above, p. 1.

[2] The text repeats in full.

[3] *Cf. D.* iii, 260, 286 (*Dial.* iii, 241); *A.* ii, 188; v, 53; *Vism.* 683. These 'pairs of opposites' are presumably those to which Asvaghosha refers at *Buddha-carita* xi, 43 (*S.B.E.* xlix, 117); *cf.* also the *Bhagavad Gīta, Discourse* ii, 38, 45, etc.

[4] *Anuparivattati.*

[5] *Cf. M.* ii, 73, where the second half of line 2 of the text recurs; also *Ud.* 33; *It.* 69; *Nidd.* i, 411.

[6] *Anurodha* and *virodha*; here the *Comy.* is silent. *Sn.A.* 363: *anurodhavirodhavippahīno-ti sabbavatthūsu pahīnarāgadoso*; see *DhS. trsl.* 276; *S.* i, 111; *K.S.* i, 139 *f.*

Gone up in smoke[1] and are no more.
The goal[2] he knows. In measure full
He knows the stainless, griefless state.
Beyond becoming hath he gone.'

§ vi (6). *The same* (*b*).

'Monks, these . . . (*aforesaid*) eight worldly conditions obsess the world. . . .

Monks, to the unlearned common average folk come gain, loss, fame, obscurity, blame, praise, contentment, pain. To the learned Ariyan disciple also come gain, loss and so forth. Here then, monks, what is the distinction, what is the peculiarity[3] of, and what is the difference between the Ariyan disciple and common average folk?'

'Lord, our doctrines have their foundation in the Exalted One, they are guided by the Exalted One, they have the Exalted's One's protection! Well indeed were it for us, if the Exalted One would expound the meaning of his speech to us. Then, when the monks have heard the Exalted One, they will treasure his words in their hearts.'[4]

'Then listen, monks, give heed, I will speak.'

'Yes, lord,' they replied, and the Exalted One said:

'Monks, gain comes to the unlearned common average folk, who reflect not thus: "This gain, which has come, is impermanent, painful and subject to change." They know it not as it really is. Loss comes . . . fame . . . obscurity. . . blame . . . praise . . . contentment . . . pain. . . . They reflect not that such are impermanent, painful and subject to change, nor do they know these conditions as they really are. Gain, loss and so forth take possession of their minds and hold sway there. They welcome the gain, which has arisen; they

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[1] *Cf. Sn.* 472, *Vidhūpitā. Comy. vidhamitā, viddhaŋsitā.*

[2] *Padaŋ. Comy. Nibbānapadaŋ.*

[3] *Adhippāyoso*; see p. 467 of text, where *Comy. adhippāya*; but *S.e. adhikapayogo*, as at *A.* i, 267, *n.* 1. The phrase recurs at *A.* and *S.* iii, 66.

[4] This passage recurs at *M.* i, 310; *A.* i, 199; v, 355; *S.* v, 218; below. pp. 221 and 231, and *passim*.

rebel against loss. They welcome the fame, which has arisen; they rebel against obscurity. They welcome the praise, which has arisen; they rebel against blame. They welcome the contentment, which has arisen; they rebel against pain. Thus given over to compliance and hostility, they are not freed from birth, old age, death, sorrows, lamentations, pains, miseries and tribulations. I say such folk are not free from ill.'

(*But to the learned Ariyan disciple just the converse is the case.*[1])

§ vii (7). *Devadatta.*

Once, not long after the departure of Devadatta,[2] the Exalted One was dwelling on Vulture's Peak, near Rājagaha. Then the Exalted One spoke thus to the monks concerning Devadatta:

'Monks, well it is for a monk to review, from time to time, his own faults; well it is for a monk to review, from time to time, another's faults; well it is for a monk to review, from time to time, his own attainments; well it is for a monk to review, from time to time, another's attainments.

Monks, mastered by eight wrong states,[3] Devadatta, with his mind out of control, became one doomed to suffer in hell, in perdition, dwelling there a kalpa, irreprievable.[4]

By what eight?

Mastered by gain . . . by loss . . . by fame . . . by obscurity . . . by honour . . . by lack of honour . . . by evil intentions . . . by evil friendship, with his mind out of control, Devadatta became one doomed to suffer in hell, in perdition, dwelling there a kalpa, irreprievable.

Mastered by these eight . . . Devadatta became . . . irreprievable.

Monks, well it is that a monk should live mastering gain,

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[1] The text gives it in full with the gāthā of the preceding sutta.

[2] The *Comy.* observes that this was not long after his departure, after having caused dissension within the Order; see *Vin. Texts* iii; *S.B.E.* xx, 238; Thomas' *Life of B.*, 132.

[3] *Asaddhammehi*; this set recurs at *Vin.* ii, 202; *cf. It.* 85 for 3.

[4] *Cf. G.S.* iii, 212, 286 and Introd. xiv.

loss, fame, obscurity, honour, lack of honour, evil intentions and evil friendship, which arise.

And why, and for what good purpose[1] should a monk live mastering gain, loss and such states, which arise?

Monks, when a monk lives with gain, loss, fame, obscurity, honour, lack of honour, evil intentions and evil friendship, which arise, unmastered, there arise the cankers, full of distress and anguish;[2] but when those states are mastered, those cankers, full of distress and anguish, are not.

For this good purpose, monks, a monk should master those states and so abide.

Wherefore, monks, train yourselves thus:

We will live mastering gain, which arises, mastering loss . . . fame . . . obscurity . . . honour . . . lack of honour . . . evil intentions . . . mastering evil friendship, which arises.

Train yourselves thus, monks!'

§ viii (8). *The venerable Uttara.*

Once the venerable Uttara[3] dwelt near Mahisavatthu, on the Sankheyyaka mountain, in Dhavajālikā.

There the venerable Uttara addressed the monks . . saying:

'Reverend sirs, well it is for a monk to review, from time to time, his own faults; well it is for him to review the faults of another; well it is to review his own attainments; well it is to review another's.'

Now at that time the Royal deva, Vessavaṇa, was on his way from the northern region to the south, on some business or

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[1] *Atthavasaŋ paṭicca.*

[2] *Āsavā vighātapariḷāhā*; see *A.* ii, 197 *f.*; *Mp.* 587.

[3] This monk may be the elder, whose verses are given at *Th.* i, 121. The name recurs of young brāhmans at *D.* ii, 354; *M.* ii, 133; iii, 298. The monk of this name at *Vin.* ii, 302 lived, of course, a century later. I do not find these place-names mentioned elsewhere. Mahisavatthu means 'buffalo ground.' Of Dhavajālikā, *Comy.* observes that this was the name of a monastery, and it was called so because it was built in a Dhava grove. This, according to Childers, is the Grislea Tomentosa.

other,[1] and he heard the venerable Uttara teaching the monks . . . (*this doctrine*) in Dhavajālikā. . . .

Then just as a strong man might stretch forth his bended arm or might bend his outstretched arm; even so the Royal deva, Vessavaṇa, disappeared from Dhavajālikā and appeared among the devas of the Thirty.

And Vessavaṇa approached Sakka, king of the devas, and said:

'Your[2] grace, I would have you know that this venerable Uttara in Dhavajālikā, on the Sankheyyaka mountain, near Mahisavatthu, teaches this doctrine: "Well it is, from time to time, to review one's own faults; well it is to review another's; well it is to review one's own attainments; well it is to review another's."'

Then as a strong man might bend and stretch out his arm again, Sakka, king of the devas, disappeared from among the devas of the Thirty and appeared before the venerable Uttara in Dhavajālikā. . . . And Sakka, the deva-king, approached the venerable Uttara and saluted him and sat down at one side. So seated, he said: 'Is it true, sir,[3] as they say, that the venerable Uttara teaches this doctrine to the monks, to wit: "Well it is, from time to time, to review one's own faults . . . to review another's . . . to review one's own attainments . . . to review another's"?'

'Yes, certainly, Deva-king.'

'But pray, sir, is this the venerable Uttara's own saying, or is it the word of that Exalted One, arahant, the fully awakened One?'

'Now, O Deva-king, I will give you an analogy, for it is by analogy that men of intelligence understand the meaning of what is said.[4]

Imagine, O King, a great heap of grain near some village or market-town, from which country folk carry away corn on pingoes or in baskets,[5] in lap or hand.[6] And if one should

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[1] Above, p. 35. [2] *Mārisa.* [3] *Bhante.*

[4] This passage recurs at *S.* ii, 114; *M.* i, 148; *D.* ii, 324; also in *Mahāyāna*; see *S.B.E.* xxi, 129; see *Milinda-questions*, Mrs. Rhys Davids, 33 *f.*

[5] *Piṭakehi.* [6] *Añjalīhi*; see *P.E.D.*; *G.S.* iii, 138 *n.*

approach the folk and question them saying: "Whence bring you this corn?" how would those folk, in explaining, best explain?'

'They would best explain the matter, sir, by saying: "We bring it from that great heap of grain."'

'Even so, O King, [1]whatsoever be well spoken, all that is the word of the Exalted One, arahant, the fully awakened One, wholly based[2] thereon is both what we and others say.'

'It is marvellous, it is wonderful, sir, how truly this has been said by the venerable Uttara: "Whatsoever be well spoken, all that is the word of the Exalted One, arahant, the fully awakened One, wholly based thereon is what we and others say"!'

(*Then Sakka, king of the devas, repeated all that the Exalted One told the monks in the preceding sutta.*[3])

'Worthy[4] Uttara, this is a Dhamma discourse nowhere honoured[5] among the four companies, to wit: monks, nuns, and lay-disciples, both men and women! Sir, let the venerable Uttara learn by heart this Dhamma discourse; let him master this Dhamma discourse; let him bear it in mind! This Dhamma discourse, sir, is charged with good. It is the first principle of godly living.'

§ ix (9). *The venerable Nanda.*

'Monks, one might say, speaking rightly of Nanda:[6] "He is a clansman"; one might say "He is strong"; one might say: "He is handsome"; one might say, speaking rightly of him: "He is very passionate."

Monks, save he keep the doors of the senses guarded, be

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[1] *Cf.* the Bhābrā Edict, Smith's *Asoka* 142: 'Reverend sirs, all that has been said by the venerable Buddha has been well said. . . .' The original is quoted by Trenckner in his *P.M.* 75.

[2] *Upādāy'upādāya.*

[3] The text repeats nearly in full.

[4] *Bhante.*

[5] I have read the variant *upaṭṭhito* for *patiṭṭhito* of the text.

[6] He was the Buddha's cousin; see *A.A.* i, 315; *Th.* i, 157; *S.* ii, 281; *Ud.* 21. This last is depicted at Amarāvatī; see Bachhofer's *Early Indian Sculpture* ii, pl. 128.

moderate in eating, be watchful; save he have mindfulness and self-possession, how can Nanda live the godly life in all its purity?

Monks, this is the way for Nanda to guard[1] the doors of the senses:

Monks, if Nanda has occasion to look to the eastern quarter, concentrating his whole attention, he gazes thereat, reflecting: "Thus while I look to the eastern quarter, there shall not flow in upon me covetousness, nor discontent, nor evil, nor any unrighteous state." Thus in this way is he self-possessed. If he has occasion to look to the western quarter . . . to the northern quarter . . . to the southern quarter . . . to the zenith . . . to the nadir . . . to the points between the quarters,[2] concentrating his whole attention he gazes thereat, reflecting: "Thus while I took to the points between the quarters, covetousness and the rest shall not flow in upon me." Thus in this way is he self-possessed. Monks, this is the way for Nanda to guard the doors of the senses.[3]

Monks, this is the way for Nanda to be moderate in eating:

Monks, herein Nanda eats his food with orderly reflection, not for amusement, for lust, for adornment, for beauty; but to suffice for the sustaining and nourishment of his body, to appease hunger and to aid the practice of the godly life. He reflects: "In this way I shall crush out the old feelings and not allow any new feelings to arise and I shall continue to dwell in blamelessness and comfort." Monks, this is the way for Nanda to be moderate in eating.[4]

Monks, this is the way for Nanda to watchfulness:

Monks, herein by day Nanda purges his mind of thoughts that hinder, when walking, when sitting down; so, too, during the first watch of the night; during the middle watch he lies

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[1] It will be noted that I have taken these words as dative of purpose, but they may all be the locative (as the last two), so we may translate: This is Nanda's guardedness, moderation, watchfulness and so forth.

[2] *Cf. Bṛhad. Up.* 4, 2, 4; *Prāś. Up.* 1, 6; *Dialogues* iii, p. 170, 173.

[3] *Cf. M.* i, 355 (*F. Dial.* i, 255).

[4] This stock passage recurs at *M.* i, 273; ii, 138; iii, 2; *A.* i, 114; ii, 145; iii, 388. For a detailed commentary see *Vism.* 31 *ff.*

like a lion on his right side, with foot covering foot, mindful and self-possessed, intent upon the thought of getting up; getting up in the last watch of the night he purges his mind of thoughts that hinder, when walking and when sitting. Monks, this is the way for Nanda to watchfulness.[1]

Monks, this is the way for Nanda to mindfulness and self-possession:

Monks, herein to Nanda recognized[2] feelings rise, recognized they endure, recognized they set; recognized perceptions rise, recognized they endure, recognized they set; recognized reflections rise, recognized they endure, recognized they set. Monks, this is the way for Nanda to mindfulness and self-possession.

Monks, save Nanda keep the doors of the senses guarded, be moderate in eating, be watchful, save he have mindfulness and self-possession, how can Nanda live the godly life in all its purity?'

§ x (10). *Sweepings.*

Once the Exalted One was dwelling in Campā,[3] on the banks of the Gaggarā lake. Now at that time the monks had occasion to reprove a monk for some offence; and that monk, being so reproved, evaded the question by another, turned the issue aside[4] and showed temper, ill-will and sulkiness.

Then the Exalted One said to them: 'Eject[5] this person, monks! Throw out this person, monks! This person ought to be turned away, monks! Why should other people plague you?[6]

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[1] See *G.S.* i, 98. [2] *Viditā.* [3] Above, p. 33.

[4] *Cf. Dial.* i, 116 *n.* 2; *M.* i, 96 (*F. Dial.* i, 70); *A.* i, 187; also *D.* i, 94; *M.* ii, 31.

[5] *Dhamatha,* lit. blow; there is a reading *damettha,* meaning to check, tame; but the former occurs in the gāthā (*ni-*), and the idea of blowing away dirt is fairly common; *cf. Dhp.* 236, 239.

[6] *Paraputtā: putta* is here used as in *devaputta, kulaputta, ayyaputta, sakyaputtā—i.e.,* one of, belonging to. The *P.E.D.* is here wrong in reference and in meaning.

Herein, monks, the going out, coming in, gazing up, looking around, stretching, bending, bearing of cloak, bowl and robe[1] of that person seems just the same as the monks' of worth—so long as the monks see not his fault. But when they see it, at once they know: "This is the very corruption of a recluse,[2] the chaff of a recluse, the sweepings of a recluse." Realizing this, they oust him from their midst forthwith.[3] And why? They say: "Let him not corrupt the other monks who are of worth!"

Monks, just as when a barley plot[4] is ready, the corruption of barley, the chaff of barley, the sweepings of barley may appear with root the same as the rest of the barley of worth, with stalk the same, with blade the same—so long as the head does not come forth. But when the head appears, they know at once: "This is the very corruption of barley, the chaff of barley, the sweepings of barley." Realizing this, they pull it out, roots and all, and throw it outside the barley plot. And why? They say: "Let it not corrupt the barley of worth!" In just the same way, monks, some person's going out, coming in and so forth, seems just the same as the monks' of worth—so long as they see not his fault. But when they realize: "This is the very corruption of a recluse, the chaff of a recluse, the sweepings of a recluse," they oust him from their midst . . . so that he corrupt not the monks of worth.

Monks, just as when a great heap of corn is winnowed,[5] the grain which is sound and has substance[6] is piled in one place, but that of poor quality, mere chaff, the wind carries to one side.[7] At once the husbandmen with brooms sweep

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[1] *Cf. D.* i, 70.

[2] *Samaṇadūsī. Comy. Samaṇadūsako.*

[3] *Bahiddhā nāsenti. Comy. Bahi nīharanti; cf. S.* iv, 248; *K.S.* iv, 167.

[4] *Yavakaraṇe, P.E.D. s.v.* 'the preparation of corn'; but *Comy. yavakkhette.*

[5] *Vuvahyamānassa. Comy.* reads *pūyamānassā-ti ucce ṭhāne ṭhapetvā mahāvāte opuṇiyamānassa.* The derivative *pūya-*, from $\sqrt{p\bar{u}}$ as in *opuṇāti*, is not noticed in *P.E.D.*; *Childers* has *pūyo*: pus.

[6] *Sāravant*, pith, or kernel; 'the full corn in the ear.'

[7] *Cf. Psalms* i, 4, 'Like the chaff which the wind driveth away.'

it still further away. And why? They say: "Let it not corrupt the corn of worth." In just the same way, monks, some person's going out, coming in and so forth, seems just the same as the monks' of worth—so long as they see not his fault. But when they realize: "This is the very corruption of a recluse, the chaff of a recluse, the sweepings of a recluse," they oust him from their midst . . . so that he corrupt not the monks of worth.

Monks, suppose a man wants some water-pipes, he enters a wood with a sharp axe and taps on this and that tree with the axe-handle.[1] Then those trees which are sound and have hearts, when struck with the axe-handle, resound sharply,[2] while those rotten at the core, sodden and mouldy, when struck, give forth a hollow[3] sound. And such he at once cuts at the root, then at the top, and when he has done so, he cleans out the inside until it is thoroughly clean. Then he joins the water-pipes together. In just the same way, monks, a person's going out, coming in, gazing up, looking around, stretching or bending, bearing cloak, bowl or robe, is the same as that of a worthy monk—so long as the monks see not his fault. But when they see it, they know at once: "This is the very corruption of a recluse, the chaff of a recluse, the sweepings of a recluse." Realizing this, they at once oust him from their midst. And why? They say: "Let him not corrupt the other monks of worth!"

> Yea, ye may know him, if with him ye dwell,
> As stubborn, evil-minded, anger-bound,
> Deceptive, greedy, spiteful, envious,
> A trickster. Among men[4] he is smooth-tongued
> Like a recluse, but evil deeds he does

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1 *Kuṭhāripāsena.* *P.E.D. s.v. pāsa*, 'the throw of an axe'; *Childers s.v. pakkha°*, 'plank.'

2 *Kakkhaḷaṃ.* The *Comy.* is silent. At *Mil.* 67 it is used of a rock; at 112 of an ointment.

3 *Daddaraṃ.* *Comy. babbarasaddaṃ* (for *babbhara-*); *cf. J.* ii, 8; iii, 461. At *J.* iii, 541, *daddaro-ti tittiro*, a partridge, from $\sqrt{\text{DER}}$; *cf. darī*; English, tearing.

4 *Janavati.* *Comy. janamajjhe.*

Alone. Wrong-viewed and lacking in respect,
He shuffles[1] and speaks lies. When ye see that,
What should ye do ? Unite[2] with one accord.
Avoid ye all his company. Cast out
The sweepings. Throw away the dirt. Reject
Thereafter idle babblers, sham recluses,
Who deem themselves recluses. Having banished
Those who love wickedness and practise it,
Dwell with the pure, mindful and pure yourselves,
Harmonious, wise, and make an end of ill.'

Chapter II.—The Great Chapter.

§ i (11). *Near Verañjā.*

Thus[3] have I heard: Once the Exalted One was dwelling near Verañjā,[4] at the foot of Naḷeru's Nimba tree.[5] There came to him a brāhman[6] of Verañjā, who, after exchanging the usual complimentary greetings, sat down at one side. So seated, the brāhman spoke thus to the Exalted One: 'Master Gotama, I have heard that the recluse Gotama neither salutes, nor rises up for, nor offers a seat to venerable and aged brāhmans who are ripe in years, old and have attained to seniority.[7] And this is precisely the case, Master Gotama. Master Gotama

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[1] *Saŋsappī. Comy. saŋsappati, phandati; cf.* the use of this word at *D.* iii, 19 (*Dial.* iii, 20).

[2] The last six lines of the text recur at *Sn.* 281-3; *cf.* also *Mil.* 414 (*S.B.E.* x, 46; xxxvi, 363 respectively). Our *Comy.* is silent, but see *Sn.A.* 311-12.

[3] *Cf.* the whole sutta with *Vin.* iii, 1 *ff.*; the opening section with *A.* iii, 223.

[4] This place is mentioned below, p. 136; *M.* i, 290; *G.S.* ii, 66. *Comy.* is silent, but at *A.* we learn there was a highway between it and Madhurā (or Mathurā, later famous for its sculpture, A.D. 75-200) on the Jumna; see *Buddh. India* 36; *C.H.I.* i, 316.

[5] *Naḷerupucimanda. Comy. ad Vin.* observes that *Naḷeru* was a yakkha's name.

[6] *Ibid., Verañjo mātāpitūhi katanāmavasena panâyaŋ Udayo-ti vuccati.*

[7] This stock passage recurs at *D.* i, 114; ii, 100; *M.* ii, 66; *A.* i, 155; *Vin.* ii, 188, and *passim.*

does not salute . . . venerable and aged brāhmans. . That is not right, Master Gotama.'[1]

'Brāhman, I see no one in the world of gods, with its Māras and Brahmās, or in the world of mankind, with its recluses and godly men, devas and men, whom I should salute, rise up for or to whom I should offer a seat. Moreover, brāhman, whom the tathāgata should salute, rise up for or to whom he should offer a seat, verily, his head would split in two.'[2]

'Master Gotama lacks taste.'

'This is the reason,[3] brāhman, by which one would be right in saying: "The recluse Gotama lacks taste":[4] Brāhman, tastes for forms, tastes for sounds, tastes for perfumes, tastes for savours, and tastes for things that can be handled, these are abandoned by the tathāgata, cut off at the root, made like palm-tree stumps,[5] made things that have ceased to be, so that they cannot grow up again in the future. This is indeed the reason, brāhman, by which one would be right in saying: "The recluse Gotama lacks taste," but not, forsooth, in the way you mean.'

'Master Gotama lacks property.'[6]

'This is the reason, brāhman, by which one would be right in saying: "The recluse Gotama lacks property." Brāhman, the property of forms, the property of sounds, the property of perfumes, the property of savours and the property of things that can be handled, these by the tathāgata are abandoned, cut off at the root, made like palm-tree stumps, made things that have ceased to be, so that they cannot grow up again in the future. Rightly might one say . . . : "The

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[1] *Cf. G.S.* i, 63.

[2] See *D.* i, 143; iii, 19; *Dhp.* 72; below, p. 252; *S.B.E.* xxi, 374 (*Mahāyāna*, seven pieces).

[3] *Pariyāyo. Comy. kāraṇaŋ*; *cf.* below, p. 125.

[4] *Arasarūpa. Comy.* 'Giving greetings is in good taste, thought the brāhman.' But *cf. Taittirīyaka-Upanishad, S.B.E.* xv, 58: 'That which is self-made is a flavour (can be tasted), for only after perceiving a flavour can anyone perceive pleasure.'

[5] *Cf. M.* i, 488; *S.* ii, 62; above, p. 6.

[6] *Nibbhoga*—*i.e.*, social status. *Comy.* greeting the aged is a social amenity.

recluse Gotama lacks property," but not in the way you mean.'

'Master Gotama affirms the theory of inaction.'[1]

'. . . Brāhman, I declare abstinence from action in respect to misconduct in deed, word and thought; I proclaim inaction in respect to all evil and sinful conditions. Rightly might one say . . . : "The recluse Gotama affirms the theory of inaction," but not in the way you mean.'

'Master Gotama is an annihilationist.'[2]

'. . . Brāhman, I declare the cutting off of lust, hatred and infatuation; I proclaim the annihilation of all evil and sinful conditions. Rightly might one say . . . : 'The recluse Gotama is an annihilationist,' but not in the way you mean.'

'Master Gotama feels abhorrence.'[3]

'. . . Brāhman, I abhor misconduct in deed, word and thought; I abhor entertaining all evil and sinful conditions. Rightly might one say . . . : "The recluse Gotama feels abhorrence," but not in the way you mean.'

'Master Gotama is an abolitionist.'[4]

'. . . Brāhman, I preach the doctrine of abolishing lust, hatred and infatuation; I teach the Dhamma of abolishing all evil and sinful conditions. Rightly might one say . . . : "The recluse Gotama is an abolitionist," but not in the way you mean.'

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[1] See *Dial.* i, 70.

[2] *Ibid.*, 46, *ucchedavāda;* Rhys Davids refers to the *Kaṭha-Upanishad* i, 20 (*S.B.E.* xv, 5): 'There is that doubt, when a man is dead—some saying he is; others, he is not. This I would like to know, taught by thee (O Death).'

[3] *Jegucchī*, one who loathes. See *Dial.* i, 237; *F. Dial.* i, 53.

[4] *Venayika; P.E.D.* translates nihilist; Lord Chalmers (*F. Dial.* i, 99), annihilationist; but we have *natthika* and *ucchedavāda* for these. The root idea is to put away; the *Comy.* observes that the brāhman considered Gotama did away with paying respects to elders (*lokajeṭṭhaka-*), and glosses, *Vinayatī-ti, vinayo; vināsetī-ti vuttaŋ hoti, vinayo eva venayiko.* It may be noted that at *D.* i, 34 of *ucchedavāda* we find the same phrase used at *M.* i, 140 of *venayika, viz., sato sattassa ucchedaŋ vināsaŋ paññāpeti. Cf.* the use at *A.* v, 190; *P.E.D.* gives *M.* and *A.* references (wrongly) from *vinaya*, versed in *V.*

'Master Gotama is given to mortification.'[1]

'. . . Brāhman, I proclaim that evil and sinful conditions should be mortified, yea, misconduct in deed, word and thought. Verily, whosoever has abandoned, rooted out, made like palm-stumps, has caused not to be, has so conditioned that they rise not again, evil and sinful conditions, which should be mortified—he, I say, is given to mortification. Brāhman, the tathāgata has abandoned, rooted out . . . all such conditions. Rightly might one say . . . : "The recluse Gotama is given to mortification," but not in the way you mean.'

'Master Gotama is against rebirth.'[2]

'This is the reason, brāhman, by which one would be right in saying: "The recluse Gotama is against rebirth." Verily, whosoever has abandoned, cut off at the root . . . for the future (descent) into the womb, renewed becoming and rebirth —he, I say, is against rebirth. The tathāgata, brāhman, has so done. . . . This is indeed the reason, brāhman, by which one would be right in saying: "The recluse Gotama is against rebirth," but not in the way you mean.

Brāhman, it is just as if a sitting[3] of eight or ten or a dozen hen's eggs were fully sat upon, fully warmed and fully made become; and of those young chicks the one which, before all the rest, broke the egg-shell with its spiked claws or with its beak and hatched out safely, how would you term it, the eldest or the youngest ?'

'One would say it was the eldest, Master Gotama. Certainly, Master Gotama, it is the eldest of them.'

'Even so, brāhman, when I, for the sake of mankind, enveloped in ignorance,[4] (as it were) egg-born,[5] had broken the egg-shell of ignorance, I alone in the world was fully awake

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[1] *Tapassī*; see *F. Dial.* i, 53.

[2] *Apagabbha*. *Comy. gabbhato apagato,* adding, the brāhman held that politeness leads to rebirth in the deva-world.

[3] *Cf.* above, p. 82.

[4] *Cf. Buddha-carita* xiv, 67; *S.B.E.* xlix, 155; *cf.* below, p. 208.

[5] *Aṇḍabhūta*. *Comy.* Born, begotten, produced from an egg. As beings born in eggs are called egg-born, so all men, born in the egg-shell of ignorance, are called egg-born.

to unsurpassed and complete awakening. Verily, brāhman, I was the eldest and the best in the world.[1] Moreover, brāhman, I was resolute, full of energy, active, upright, intent and not forgetful, tranquil within my being, unperturbed, collected and composed in mind.[2]

Verily, brāhman,[3] aloof from sense desires, aloof from evil ideas I entered and abode in the first musing, wherein applied and sustained thought works, which is born of solitude and full of zest and ease. Suppressing applied and sustained thought, I entered and abode in the second musing, which is self-evolved, born of concentration, full of zest and ease, free from applied and sustained thought, wherein the mind becomes calm and one-pointed. Free from the fervour of zest, I entered and abode in the third musing, disinterested, mindful and self-possessed; and I experienced in my being the ease whereof the Ariyans declare: "The disinterested and mindful dwell at ease." By putting away ease and by putting away ill, by the passing away of the happiness and misery, I was wont to feel, I entered and abode in the fourth musing, a state of utter purity of mindfulness and disinterestedness, free of ill and ease.

[4]With heart thus serene, purified, cleansed, without blemish, devoid of defilement, supple, ready to act, firm and imperturbable, I bent the mind so that I might know and call to mind previous dwellings. I called to mind divers former dwellings, that is to say: one birth, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand, or many an age of rolling on, or many an age of rolling back, or many an age of both rolling on and rolling back—such an one I was by name, of such a clan, of such a caste, such was my food, such my experience of weal and woe, such was the end of my life. Passing away thence, I arose in such a place. There, such was my

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[1] *Cf. D.* ii, 15; *J.* i, 43.

[2] This set recurs at *It.* 119; *A.* i, 148; *M.* i, 21.

[3] See *F. Dial.* i, 14, and *note* p. 15; below, p. 276.

[4] This stock passage recurs at *D.* i, 82; *M.* i, 22; *S.* ii, 122; *A.* i, 255; *It.* 99; *Vin.* iii, 4.

name, such my clan, such my caste, such my food, such my experience of weal and woe, such my end. Passing away from there, I arose here. Thus many a previous dwelling I called to mind with its circumstances and details. This, brāhman, was the first knowledge[1] attained by me in the first watch of the night—ignorance being removed, knowledge arose; darkness being removed, light arose—as I abode strenuous, earnest and resolute. This, brāhman, was my first hatching,[2] like a young chicken's from the egg-shell.

With heart thus serene, purified, cleansed, without blemish, devoid of defilement, supple, ready to act, firm and imperturbable, I bent the mind so that I might discern the passing away and the reappearance of beings. With the deva-eye, purified and surpassing the human eye, I saw and knew beings in course of faring on—beings lowly and exalted, beautiful and ugly, happy and in woe, according to their deeds. And I thought: "These worthies were given over to evil practices in act, word and thought, were revilers of the Ariyans, holders of wrong views, men who have acquired this karma from wrong views; and on the breaking up of the body after death, have arisen in the untoward way, the ill way, the abyss, hell. But these good sirs behaved rightly in act, word and thought, were no revilers of the Ariyans, held right views and have acquired this karma therefrom; and on the breaking up of the body after death, have arisen in the blissful heaven world." Thus with the deva-eye . . . I saw and knew beings in course of faring on. . . . This, brāhman, was the second knowledge attained by me in the second watch of the night—ignorance being removed, knowledge arose; darkness being removed, light arose—as I abode strenuous, earnest and resolute. This, brāhman, was my second hatching, like a young chicken's from the egg-shell.

With heart thus serene, purified, cleansed, spotless, devoid of defilement, supple, ready to act, firm and imperturbable,

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[1] But *cf. Vin.* i, 1, and *Ud.* 1, where the *Paṭicca-samuppada*, 'the Causal-coming-to-be,' is stated to have been mastered during the first watch.

[2] *Comy.* reading *abhinibbhidā*; glosses *abhinibbatti, ariyā jāti.*

I bent the mind so that I might discern the destruction of the cankers. In its full essence, I comprehended the thought: "This is ill." In its full essence, I comprehended the thought: "This is the origin of ill." In its full essence, I comprehended the thought: "This is the ending of ill." In its full essence, I comprehended the thought: "This is the way leading to the ending of ill." In its full essence, I comprehended the thought: "These are the cankers." In its full essence, I comprehended the thought: "This is the origin of the cankers." In its full essence, I comprehended the thought: "This is the ending of the cankers." In its full essence, I comprehended the thought: "This is the way leading to the ending of the cankers." Knowing this, seeing this, my heart was freed from the canker of sensuality, my heart was freed from the canker of becoming, my heart was freed from the canker of ignorance. In my release,[1] there came the knowledge of that release; I knew: 'Birth is destroyed; lived is the godly life; done is what must be done; for me there is no more hereafter.'" This, brāhman, was the third knowledge attained by me in the third watch of the night—ignorance being removed, knowledge arose; darkness being removed, light arose—as I abode strenuous, earnest and resolute. This, brāhman, was my third hatching, like a young chicken's from the egg-shell.'

When he had thus spoken, the brāhman of Verañjā said to the Exalted One: 'Master Gotama is indeed the eldest; Master Gotama is indeed the best! Wonderful, wonderful, Master Gotama! Just as one might set upright that which has been overturned, might reveal the concealed, might point out the way to the blind, might bring an oil-lamp into the darkness, so that those who had eyes might see the forms about them; even so has Dhamma been made clear in many a figure by Master Gotama. To Master Gotama I go for refuge, to Dhamma and to the Order. Let Master Gotama accept me as a lay-disciple, as one who has found refuge, from this day to life's end.'

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[1] The text reads *Vimuttasmiŋ vimuttam iti ñāṇaŋ ahosi, v.l. vimutt'-amhi-ti*; *cf. M.* i, 23 and 528.

§ ii. (12). *Sīha, the general.*

[1]Once the Exalted One was dwelling in the Gabled Hall in Mahāvana, near Vesālī. Now at that time a great many Licchavi notables were seated assembled in the Mote Hall; and in many a figure they were speaking in praise of the Buddha, in praise of Dhamma, in praise of the Order. And Sīha, the general, the disciple of the Niganṭhas,[2] was seated in that assembly.

Thought he: 'Surely that Exalted One must be arahant, fully awakened! Thus indeed these many notable Licchavis, assembled and seated in their Mote Hall, in many a figure praise the Buddha, praise Dhamma, praise the Order. Now suppose I were to go and see him, the Exalted One, arahant, fully awakened.'

Then Sīha approached the Niganṭha, Nāṭaputta and said to him: 'Sir,[3] I wish to go and see the recluse Gotama.'

'Sīha, how can you, who believe in action, go and see the recluse Gotama, who affirms the theory of inaction? The recluse Gotama professes the theory of inaction, he teaches the doctrine of inaction and in that he trains his disciples.'

Then whatever inclination[4] Sīha had to go and see the Exalted One subsided.

On a second occasion the Licchavis . . . were speaking in praise of the Buddha, Dhamma and the Order . . . (*and again Sīha told Naṭāputta of his desire to go and see the Exalted One and was again dissuaded*).

On a third occasion the Licchavis were praising the Buddha . . . (*in like manner*). Thought Sīha: 'Undoubtedly that

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[1] *Cf. Vin.* i, 233-8, where this sutta recurs.

[2] The Jain Order. *Comy.* He was the follower, the giver of the requisites to Nāṭaputta of the Niganṭha Order. In India, at that time, there were three chief followers of the Niganṭhas: in Nālandā, the householder Upāli (*M.* i, 373); in Kapilavatthu, Vappa, the Sakyan (*A.* ii, 196); in Vesālī, Sīha, the Licchavi. Nāṭaputta (or Mahāvīra) was chief of the sect; see *C.H.I.* i, 150 *ff.* See also *D.* i, 57; *M.* i, 371; below, p. 288. For Sīha above, p. 46.

[3] *Bhante.*

[4] *Gamiyâbhisankhāro, v.l. gamikâ-*; *P.E.D.* 'heathenish practice' (?); *Comy. pavatto, payogo*; see Professor Keith's *Buddh. Philosophy* 51.

Exalted One is arahant, fully awakened, and so these Licchavis . . . speak in praise of him, of Dhamma and the Order. What can the Niganṭhas do to me,[1] whether they are consulted or not? What if I go without the Niganṭhas' leave and see that Exalted One, arahant, fully awakened?'

So at noon, Sīha set out from Vesālī with some five hundred chariots to see the Exalted One, going by carriage as far as the ground permitted, and then descending therefrom, entered the Park on foot.[2] Approaching the Exalted One, he saluted him and sat down at one side. So seated, he said to the Exalted One: 'Lord, I have heard this: "The recluse Gotama affirms the theory of inaction, he teaches the doctrine of inaction and in that he trains his disciples." Lord, those who speak thus . . . I presume they report what the Exalted One has said and do not misrepresent the Exalted One by lying. I presume they set forth a doctrine which conforms to Dhamma, and no one, who is a follower of his Dhamma, would incur blame for saying this. Lord, I have no wish to accuse the Exalted One.'[3]

'There is one way,[4] Sīha, in which one might say, if he would speak rightly of me: "The recluse Gotama affirms the theory of inaction, he teaches the doctrine of inaction and in that he trains his disciples." There is one way, Sīha, in which one might say, if he would speak rightly of me: "The recluse Gotama affirms the theory of action, he teaches the doctrine of action and in that he trains his disciples."[5]

. . . In one way one might rightly say: "The recluse Gotama is an annihilationist, he teaches the doctrine of annihilation and in that he trains his disciples. . . . He feels abhorrence, he teaches the doctrine of abhorrence . . . he is an abolitionist, he teaches the doctrine of abolition . . . he is given to mortification, he teaches the doctrine of mortification . . . he is against rebirth, he teaches the doctrine of preventing

[1] The text reads *'me* (*ime*); *Comy.* glosses *mayhaṃ*.

[2] This is a stock passage; see *D.* i, 89; ii, 73, 95; *A.* v, 65.

[3] This recurs at *D.* i, 161; iii, 115; *M.* i, 368, 482; *A.* i, 161; iii, 57; *S.* ii, 33; iii, 6.

[4] *Pariyāyo*, above, p. 118, *n.* 3, from $\sqrt{y\bar{a}}$, to go.

[5] See E. J. Thomas' *Life of B.*, p. 207.

rebirth . . . he has found consolation,[1] he teaches the doctrine of consolation and in that he trains his disciples."

And what, Sīha, is the way in which speaking rightly of me, one would say: "The recluse Gotama affirms the theory of inaction . . ."? I declare inaction as to misconduct in deed, word and thought; I proclaim inaction as to all evil and sinful conditions. This is the way, Sīha, in which speaking rightly of me, one would say: "The recluse Gotama affirms the theory of inaction, he teaches the doctrine of inaction and in that he trains his disciples."

In what way . . . would one say: "The recluse Gotama affirms the theory of action . . ."? I declare action as to good conduct in deed, word and thought; I proclaim action as to all righteous conditions. This is the way. . . .

In what way . . . would one say: "The recluse Gotama is an annihilationist . . ."? I declare the annihilation of lust, hatred and infatuation; I proclaim the annihilation of all evil and sinful conditions. This is the way. . . .

In what way . . . would one say: "The recluse Gotama feels abhorrence . . ."? I abhor misconduct in deed, word and thought; I abhor entertaining all evil and sinful conditions. This is the way. . . .

In what way . . . would one say: "The recluse Gotama is an abolitionist . . ."? I preach the doctrine of abolishing lust, hatred and infatuation; I teach the Dhamma of abolishing all evil and sinful conditions. This is the way. . . .

In what way . . . would one say: "The recluse Gotama is given to mortification . . ."? I declare all evil and sinful conditions should be mortified, yea, misconduct in deed, word and thought. Moreover, whosoever has abandoned, rooted out, made like palm-stumps, caused not to be, so conditioned that they rise not again, evil and sinful conditions, he, I say, is given to mortification. The tathāgata has so done. . . . This is the way. . . .

In what way . . . would one say: "The recluse Gotama is against rebirth . . ."? Whosoever has abandoned, cut

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[1] *Assattho*; *cf. K.S.* ii, 38, 'found comfort'; see below.

off at the root . . . (descent) into the womb, renewed becoming and rebirth, he, I say, is against rebirth. The tathāgata has so done. . . . This is the way. . . .

And what, Sīha, is the way in which speaking rightly of me, one would say: "The recluse Gotama has found consolation, he teaches Dhamma for consolation and with that he trains his disciples"? I, Sīha, have found consolation by the supreme consolation,[1] I teach Dhamma for consolation and in that I train my disciples. This is the way, Sīha, in which speaking rightly of me, one would say: "The recluse Gotama has found consolation, he teaches Dhamma for consolation and in that he trains his disciples."'

[2]And when he had finished speaking, Sīha, the general, said: 'Wonderful, wonderful, lord! . . . Lord, let the Exalted One accept me as a lay-disciple, as one who has found refuge, from this day to life's end!'

'Make a thorough examination of the matter, Sīha. Investigation is profitable to well-known men like yourself.'

'Lord, I am even better pleased, better gratified by this remark of the Exalted One. Had I been won over as a disciple by some other sect, they would have paraded through the whole of Vesālī with banners, shouting: "Sīha, the general, has joined our discipleship." But the Exalted One merely advises me thus: "Examine the matter, Sīha, for investigation is profitable to well-known men[3] like yourself." For a second time, lord, I go to the Exalted One for refuge, to Dhamma and to the Order of the monks. Let the Exalted One accept me as a lay-disciple, as one who has found a refuge, from this day to life's end!'

'Your family, Sīha, for many a day has been as a well-spring[4] to the Nigaṇṭhas, wherefore deem it right to give alms to those who approach you.'

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[1] *Cf. Dialogues* iii, 36 *ff*.

[2] From here to the bottom of page 187 of the text recurs at *M.* i, 378 *f*., where Upāli, the householder, deserts the Jain cause at Nālandā.

[3] *Ñātamanussānaṃ*. *Cf. Abhiññāta* of leading Licchavis, *Dial.* iii, 18: 'the most distinguished.'

[4] *Opānabhūtaṃ*; see *Dial.* i, 177, *n.* 3. *Comy.* As an ever-ready cistern. *Cf. D.A.* i, 298. Here the text reads *Nigaṇṭhanaṃ* for *-ānaṃ*.

'Lord, I am still better pleased, better gratified by this last remark. Lord, I have heard it said: "The recluse Gotama asserts thus: 'Not unto others, but unto me alone should alms be given; not unto the disciples of others, but unto mine alone should alms be given. For alms given unto me alone are very fruitful and not so are those given unto others; alms given unto my disciples alone are very fruitful and not so are those given unto the disciples of others.'" But now the Exalted One incites me to give alms among the Nigaṇṭhas; we shall know (what to do) when the time arrives. For a third time, lord, I go the Exalted One for refuge, to Dhamma and to the Order of the monks. Let the Exalted One accept me. . . .'

Then the Exalted One[1] preached a graduated discourse to Sīha, the general, that is to say: on almsgiving, the precepts and on heaven. He set forth the peril, the folly and the depravity of lusts and the blessedness of renunciation.

And when the Exalted One knew that the heart of Sīha, the general, was clear, malleable, free from hindrance, uplifted and lucid, then he revealed that teaching of Dhamma which Buddhas alone have won, that is to say: Ill, its coming-to-be, its ending and the Way. Just as a clean cloth, free of all stain, will take dye perfectly; even so in Sīha, the general, seated there, there arose the spotless, stainless vision of Dhamma: that whatsoever be conditioned by coming-to-be all that is subject to ending.

Then Sīha, perceiving Dhamma, in possession of Dhamma, discovering Dhamma, penetrating Dhamma, with doubt overcome and uncertainty surpassed, possessed without another's aid of perfect confidence in the word of the Teacher, said to the Exalted One: 'Lord, let the Exalted One with his Order of monks accept a meal from me on the morrow.'

The Exalted One accepted by silence.[2]

Then Sīha, seeing that the Exalted One had accepted, got

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[1] This passage recurs at *D.* i, 110; ii, 41; *M.* ii, 145; *Vin.* i, 15; ii, 156; *Ud.* 49; below, p. 143 *f.*; for *Comy.* see *D.A.* i, 277; *Ud.A.* 281.

[2] This stock phrase recurs at *D.* i, 109; ii. 126; *Ud.* 81, and *passim.*

up from his seat, saluted the Exalted One and departed by the right.

And Sīha called a man and said: 'Go, sirrah, and find some fresh meat.'[1] And when that night was over, having had plenty of hard and soft food prepared in his house, he sent word to the Exalted One that it was time to come: 'Lord, the time has come, the meal is ready in Sīha's house.'

So the Exalted One, robing himself early in the morning, taking bowl and cloak, went to Sīha's house with the Order of the monks and sat down on the appointed seat.

Then many Nigaṇṭhas went about Vesālī, through the highways and byways, from cross-road to cross-road,[2] waving their arms and crying: 'Today a huge beast[3] has been slain by Sīha, the general, and a meal has been prepared for the recluse Gotama; and the recluse Gotama is going to eat the meat, knowing that it was meant for him, that the deed was done on his account!'[4]

Then a man went and whispered in Sīha's ear, saying: 'I say, sir, are you aware that a great many Nigaṇṭhas go about the streets and cross-roads of Vesālī, waving their arms, crying in such a manner?'

'Enough, sirrah! For a long time these worthies have longed to disparage the Buddha, have longed to disparage Dhamma, have longed to disparage the Order; but they do no harm to the Exalted One by their wicked, vain, lying, untruthful slanders. Not for the sake of sustaining life would we intentionally deprive any being of life.'

Then Sīha, the general, with his own hands served and

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[1] *Pavattamaŋsaŋ jānāhi. Comy.* Search in the bazaars for some proper (*kappiya*) meat in its original condition. *Cf. Chwang* 53 *f.*; *Vin.* i, 217.

[2] *Cf. K.S.* i, 274.

[3] *Comy.* A fat beast with a large body, such as an elk or buffalo or pig. *Cf. J.* ii, 262.

[4] *Comy.* This doctrine obtained among them. This attaches to (eating) this flesh, and on account of whom this work of destroying has been done: half that evil is to the giver and half to the receiver. Or there is another meaning, viz., This is a term for karmic cause (*nimittakamma*), so it is said: There is resulting karma from this action; or, flesh (eating) has resulting karma (demeritorious).

satisfied the Order of monks with the Buddha at their head with plenty of food, both hard and soft; and when the Exalted One had finished eating and had withdrawn his hand from the bowl, Sīha sat down at one side. So seated, the Exalted One instructed Sīha with Dhamma discourse, stimulated him, roused him and gladdened him. Then the Exalted One arose from his seat and departed.[1]

§ iii (13). *The thoroughbred.*

'Monks, a goodly thoroughbred steed[2] belonging to a rajah, when possessed of eight points, is worthy of a rajah, is an acquisition to a rajah, is reckoned a rajah's asset. Of what eight?

Monks, herein a rajah's goodly thoroughbred steed is of good breed on both sides; in whatever part[3] other good horses are bred, there he is bred. When given his feed, green or dried,[4] he eats it carefully, without scattering it about. He feels abhorrence at lying or sitting in dung or urine. Pleasing is he and easy to live with; he does not cause other horses to stampede. Whatever are his vices, tricks, faults or wiles,[5] he shows them to the driver, as they really are, and his driver tries to correct them. When in harness,[6] he thinks: "Well, let other horses pull as they please, I'll pull this way!" In going, he goes the straight way. He is steadfast, showing steadfastness till life end in death.

Monks, possessed of these eight points, a thoroughbred steed is worthy of a rajah, is an acquisition, is reckoned a rajah's asset.

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[1] *Vin.* i, 238 adds: It is not permitted to eat flesh which has purposely been killed for one. It is permitted to eat the flesh of fish (the killing of which) is not seen, nor heard, nor suspected (of having been done on one's account).

[2] *Cf. G.S.* i, 223; ii, 118, 255.

[3] *Comy.* On the banks of the Sindhu river (a tributary of the Jumna, *C.H.I.* i, 520); *cf. Dhp.* 322.

[4] *Allaŋ vā sukkaŋ* vā (*v.l. sukkhaŋ*, so *Comy.* adding *tiṇaŋ*).

[5] *Cf. M.* i, 340; *A.* v, 167.

[6] *Vāhī.* *Comy. vahanabhāvo dinn'ovādapaṭikaro.*

Even so, monks, possessed of eight points a monk is worthy of offerings . . . the world's peerless field for merit. Of what eight ?

Monks, herein a monk is virtuous, abiding restrained by the restraint of the Obligations, perfect in behaviour and conduct, seeing danger in the smallest fault; he accepts the precepts and trains himself accordantly. When they give him food, mean or choice, he eats it carefully without a murmur. He feels abhorrence; he abhors misconduct in deed, word and thought; he abhors entertaining evil and unrighteous ideas. He is pleasing and easy to live with, he does not trouble the other monks. Whatever are his vices, tricks, faults or wiles, he shows them as they really are to the teacher or to some learned fellow-monk in the godly life; and his teacher or fellow-monk tries to correct them. As a learner he thinks: "Well, let other monks train as they please, I'll train in this way." In going, he goes the straight way,[1] and herein is that way: right view, right aim . . . right concentration. Strenuous in endeavour he abides, thinking: "Come what may,[2] let skin and bone and sinew but remain, let flesh and blood dry up within my body;[3] until is won, what may be won by strength of man, by toil of man, by pains of man, there will become no stay[4] in energy!"

Monks, possessed of these eight points a monk is worthy of offerings . . . the world's peerless field for merit.'

§ iv (14). *The excitable.*

'Monks, I will define eight excitable[5] horses and their eight vices, eight excitable men and their eight vices. Listen well, pay heed, I will speak. . . .

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[1] *Ujumagga.*

[2] *Kāmaŋ*, lit. willingly.

[3] This passage recurs at *M.* i, 481; *S.* ii, 28; *G.S.* i, 45; *cf. J.* i, 70, where *avasussatu* for *avasissatu*, so Mrs. Rhys Davids at *K.S.* ii, 24; *cf. Tr.* at *M.* i, 569.

[4] *Saṇṭhānaŋ. Comy.* glosses *osakkanaŋ*, drawing back.

[5] *Khaḷuṅka*, a shaker; *cf. G.S.* i, 266; *A.* v. 166, 323; below, p. 266.

Monks, what are the eight excitable horses and their eight vices?

Herein, monks, when an excitable horse is told to go on, being beaten and urged by the driver, he backs and twists the carriage round with his hind-quarters. Such, indeed, herein is an excitable horse and this is his first vice.

. . . Told to go on, being beaten and urged by the driver, he jumps back, batters against the carriage railing[1] and breaks the triple bar.[2] . . . This is his second vice.

. . . He looses[3] his hind-quarters from the pole and tramples on it. . . . This is his third vice.

. . . He takes the wrong road and makes the carriage go awry.[4]. . . This is his fourth vice.

. . . He tosses high his breast and paws (the air). . This is his fifth vice.

. . . Heedless of the driver and the goad, he champs the bit[5] with his teeth and wanders at random. . . . This is his sixth vice.

. . . When urged by the driver, he goes neither on nor back, but halts and stands like a post. . . . This is his seventh vice.

Moreover, monks, when an excitable horse is told to go on, being beaten and urged by the driver, he draws together his fore and hind legs and just sits down there on his four feet. Such, indeed, is an excitable horse and this is his eighth vice.

Monks, these are the eight excitable horses and their eight vices.

And what, monks, are the eight excitable men and their eight vices?

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[1] *Comy.* 'Raising his two hind feet, he strikes and breaks the carriage railing.'

[2] *Ibid.* 'There are three cross-bars on a carriage and he smashes these.' *Cf. Mil.* 27 for parts of a chariot.

[3] 'Bending his head so that the yoke falls to the ground, he strikes the pole with his hind-quarters.' See *J.R.A.S.*, July, 1931, and E. H. Johnston's *Notes*, p. 577.

[4] 'He takes it through thorny brakes or over bumpy ground.'

[5] *Mukhâdhānaṃ.* *Comy.* An iron chain made for fixing in the mouth. *Cf. M.* i, 446; iii, 2.

Herein, monks, the monks reprove one of themselves for some offence, and he, being thus reproved, evades (the matter by a plea) of forgetfulness, saying: "I don't remember! I don't remember!" Just as an excitable horse, when beaten and urged by his driver, backs . . . ; like that, I say, is this person. Such, indeed, herein is an excitable man and this is his first vice.

. . . Or, on being reproved, he blurts out at his reprover: "What right have you to talk, an ignorant fool? Why do you think you must speak?" Monks, just as an excitable horse jumps back and batters the carriage railing . . . ; like that, I say, is this person. . . . This is his second vice.

. . . Or, he retorts: "Well, *you* too committed such and such an offence. You had best make amends first!" Monks, just as an excitable horse looses his hind-quarter from the pole . . . ; like that I say, is this person. . . . This is his third vice.

. . . Or, he evades the question by another, turns the issue aside and shows temper, ill-will and sulkiness.[1] Monks, just as an excitable horse takes the wrong road and makes the carriage go awry; like that, I say, is this person. . . . This is his fourth vice.

. . . Or, he speaks when the Order is in conclave, with much gesticulation. Monks, just as an excitable horse tosses high his breast and paws the air; like that, I say, is this person. . . . This is his fifth vice.

. . . Or, he pays no attention to the Order, nor heeds his reprover, but wanders about at random, like an offender.[2] Monks, just like an excitable horse is heedless of the driver and the goad and champs his bit . . . ; like that, I say, is this person. . . . This is his sixth vice.

. . . Or, he says: "But *I've* not committed an offence. No, *I've* not offended." And he vexes the Order by his silence. Monks, just as an excitable horse, when urged, goes neither on nor back but just halts and stands like a post; like that, I say, is this person. . . . This is his seventh vice.

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[1] *Cf.* above, p. 114. [2] *Sâpattika.*

Moreover, monks, when the monks reprove one of themselves for some offence, he, being thus reproved by them, says: "Reverend sirs, why worry[1] so much about me? From now on I will disavow the training and return to the lower life." And when he has returned to the lower life, he says: "Now, reverend sirs, be satisfied!" Monks, just as an excitable horse, when told to go on, being beaten and urged by the driver, draws his fore and hind legs together and sits down; like that, I say, is this person. Such, indeed, herein is an excitable man and this is his eighth vice.

Monks, these are the eight excitable men and these are their eight vices.'

§ v (15). *The stains.*

'Monks, there are these eight stains. What eight?

Monks, non-repeating is the mantras' stain; not rising[2] is the stain of houses; sluggishness is the stain of beauty; carelessness is the stain of a guard; misconduct is the stain of a woman; stint is the stain in giving; evil and unrighteous states are stains in this world and the next; but there is a greater stain than these, ignorance is the greatest stain.

Monks, these are the eight stains.

In non-repeating lies the mantras' stain;
Not rising, that of homes; and sluggishness
Is beauty's stain; a guard's is carelessness;
Misconduct is a woman's stain; in gifts
The stain is stint. In sooth, all sins are stains
Hereafter and on earth. But greater stain
Than these is ignorance, the greatest stain.[3]

§ vi (16). *Messages.*

'Monks, a monk endowed with eight qualities is worthy to go with a message. With what eight?

Herein, a monk is both a listener and one who makes others

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[1] *Vyāvaṭa*; *cf.* *Ud.* 13; *Ud.A.* 116: *ussukka.*

[2] *Anuṭṭhāna.*

[3] These verses recur at *Dhp.* 241 *f.* (*S.B.B.* vii); *cf.* also *K.S.* i, 53; v, 46 for other stains.

listen; both a learner and an instructor; both a knower and an expounder; one skilled in (recognizing) non-conformity from conformity[1] and not given to quarrelling.

Monks, endowed with these eight qualities, he is worthy to go with a message.

Monks, Sāriputta is so[2] endowed and he is worthy to go with a message.

> Who, to some high[3] assembled council come,
> Wavers not,[4] nor in discourse fails, nor hides
> The Master's word, nor speaks in doubtfulness,[5]
> Whoso by question ne'er is moved to wrath—
> Worthy to go with message is that monk.'

§ vii (17). *A woman's toils.*

'Monks, a woman enslaves a man in eight ways. What eight?

A woman enslaves a man by appearance, by laughter, by speech, by song, by tears, by attire, by garlands from the forest[6] and by touch.

Monks, in these eight ways a woman enslaves a man, and beings caught by these are verily caught as though in a snare.'

§ viii (18). *A man's hold.*

(*Repeat sutta* 17, *with changes for a man.*)

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[1] *Sahitâsahita; cf. D.* i, 8; *A.* ii, 138; *Dial.* i, 14 *n.* 6. *Comy.* Knowing: This is conformity, this is non-conformity. Some of these terms recur at *D.* i, 56. *Cf. S.B.E.* xxi, 352 *f.* for what may be the *Mahāyāna* version of this sutta.

[2] The text repeats in full.

[3] *S.e.* with *Vin.* and *v.l.* (and as the metre requires ?) reads *ugga-*.

[4] The text reads *byādhati. Comy. vedhati*, glossing *jambhati.*

[5] The text reads *asandiṭṭhaŋ. Comy. asandiddhaŋ* (*S.e.* so), glossing *vigatasaŋsayaŋ*; *cf. Vin.* ii, 201 *f.*, where these eight recur; the reading there is as our *Comy.*, but the *Comy.* thereon (see p. 324) is as our text. *P.E.D.* translates 'husky,' deriving it from *san* + $\sqrt{DIH}$ (*deha*). We may understand it as uncertainty in both speech and mind.

[6] *Vanabhaṅgena. Comy.* By presents of flowers and fruit, etc., from forests. See below, p. 291, *n.* 3, on *bhaṅga.*

§ ix (19). *Pahārāda, the asura.*

On one occasion the Exalted One was dwelling near Verañjā, at the foot of Naḷeru's Nimba tree.[1] There, Pahārāda,[2] the asura king came and visited the Exalted One, saluted him and stood at one side. So standing, the Exalted One addressed him thus: 'I imagine, Pahārāda, that the asuras find delight in the mighty ocean?'

'Yes, lord, they find pleasure therein.'

'But, Pahārāda, how many wondrous marvels are there, which the asuras delight to see and see?'

'Lord, there are these eight wondrous marvels. . What eight?

Lord, the mighty ocean slopes away gradually, falls away gradually, shelves away gradually, with no abruptness like a precipice. Lord, that the mighty ocean slopes away gradually, falls away gradually, shelves away gradually, with no abruptness like a precipice—this is the first wondrous marvel, which the asuras delight to see and see.

Lord, the ocean is fixed. It does not overrun its bounds. . . This is the second marvel. . . .

Lord, the ocean does not sort with a dead body, a corpse. Whatsoever dead body there be in the ocean, it will quickly just force ashore and pile up on the land.[3] . . . This is the third marvel . . .

Lord, all the great rivers: the Gangā, the Yamunā, the Aciravatī, the Sarabhū and the Mahī,[4] on reaching the mighty ocean, lose their former names and identities[5] and are reckoned simply as the ocean. . . . This is the fourth marvel. . . .

Lord, though all the streams in the world flow into the ocean and the rains that fall from the sky, yet by that neither the

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[1] *Cf.* above, p. 117.

[2] *Comy.* The elder of the asuras (see below). There were three such, viz., Vepacitti, Rāhu (who swallows the moon at eclipses), and Pahārāda. *Cf.* the whole sutta with *Vin.* ii, 237 (*S.B.E.* xx, 301), and *Ud.* 55. Dhammapāla's *Comy.* on *Ud.* is materially the same as Buddhaghosa's here. See Dr. B. M. Barua's *Gayā*, p. 42.

[3] *Cf. Mil.* 187, 250. [4] Above, p. 65. [5] *Gotta*, lit. lineage.

emptiness nor the fullness of the ocean is affected[1]. . . . This is the fifth marvel. . . .

Lord, the mighty ocean has one[2] taste, the taste of salt. . This is the sixth marvel. . . .

Lord, the mighty ocean has many and diverse treasures[3]; there is the pearl,[4] the crystal,[5] the lapis lazuli,[6] the shell,[7] quartz,[8] coral,[9] silver, gold, the ruby and the cat's eye[10]. . . . This is the seventh marvel. . . .

Lord, the mighty ocean is the home of vast beings. There are the fabulous fishy monsters, the timis, the timingalas and the timitimingalas[11]; there are the asuras, the nāgas[12] and the gandharvas.[13] There are in the mighty ocean creatures a hundred leagues (long), two hundred, three, four and five hundred leagues long. Lord, that the mighty ocean is the abode of vast beings: timis, timingalas, timitimingalas, asuras, nāgas and gandharvas and creatures leagues long—this is the eighth wondrous marvel, which asuras delight to see and see.

These, lord, are the eight wondrous marvels. . . .

I suppose, lord, the monks find delight in this Dhamma ?'

'Yes, Pahārāda, they do.'

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1 *Cf. Ecclesiastes* i, 7.

2 *Comy.* An unmixed taste; see *Q. of M.* i, 131.

3 *Ratana; cf.* Giles' *Fa Hsien* xvi, 'Preciosities.' For references see *Vin.* Cullavagga ix, 1; *Ud.A.* 103, 302; the *Smaller Sukhāvatī-Vyūha*, § 3; *S.B.E.* xlix, 92 *n.*

4 *Comy.* 'Small, large, round or long.'

5 'Red, blue, etc.'

6 'The colour of bamboo, of the acacia flower'; see *Mil.* (*trs.*) i, 177.

7 'The right-handed spiral shell, the copper-coloured, the hollow, the trumpet shell, etc.'

8 'Coloured white or black or like a kidney-bean.'

9 'Small, large, pink and red.'

10 'The variegated crystal.'

11 The text reads *timitimingala timiramingala*, but I have followed *Vin.* ii, 238 and *Ud.A.* 303, where Dh'pāla observes: There are three kinds of fish; the second can swallow the first, while the third can swallow the first two. *Cf. Mil.* 85.

12 *Comy.* 'Dwelling on the crest of the wave'; see *Buddh. Ind.* 223. J. Ph. Vogel's *Indian Serpent-Lore*, 32.

13 *Cf. K.S.* iii, 197 *n.*

'But, lord, how many wondrous marvels are there in this discipline of Dhamma, which the monks delight to see and see?'

'There are eight,[1] Pahārāda, . . . What eight?

Pahārāda, just as the mighty ocean slopes away gradually, falls away gradually, shelves away gradually, with no abruptness like a precipice; even so in this discipline of Dhamma there is a graduated training,[2] a graduated practice, a graduated mode of progress, with no abruptness, such as a penetration of gnosis.[3] That in this discipline of Dhamma there is a graduated training, a graduated practice, a graduated mode of progress, with no abruptness such as a penetration of gnosis—this is the first wondrous marvel in this discipline of Dhamma, which the monks delight to see and see.

Pahārāda, just as the ocean is fixed and does not overpass its bounds; even so, when the code of training is made known by me to my disciples,[4] they will not transgress it, even for life's sake. . . . This is the second marvel. . . .

Pahārāda, just as the ocean does not sort with a dead body, a corpse, but will quickly just force it ashore and pile it on the land; even so, whosoever is wicked, of evil nature, unclean, of suspicious conduct, full of secret actions, no recluse though vowed thereto, unchaste though vowed to chastity, rotten to the core, lustful and vile,[5] not with him will the Order sort; but quickly assembling, it will cast him forth.[6] Though he be seated in the midst of the assembled monks, yet is he far from the Order and the Order is far from him. . . . This is the third marvel. . . .

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[1] *Comy.* The Teacher could have given 16, 32, 64, or 1,000.

[2] *M.* iii, 1; *Comy.* 'the threefold training'; see *K.S.* iii, 69; *Vism.* 274. The words 'gradual', 'graduated,' are for *anupubba*, lit. 'after-(what-was-)before,' with the idea of a 'series.' The importance of religion as an advancing, becoming, growth is very vital to original Buddhism.

[3] *Comy.* Like the hop of a frog.

[4] *Ud.A.* 'Said of Streamwinners, etc.'

[5] Above, p. 85.

[6] *Ukkhipati*, or suspend him; *cf.* below, p. 145, for an example.

Pahārāda,[1] just as the great rivers: the Gangā, the Yamunā, the Aciravatī, the Sarabhū and the Mahī, entering the mighty ocean, lose their former names and identities and are termed simply ocean; even so these four castes: kshatriyas, brāhmans, vaishyas and sudras,[2] going forth from the world into the homeless life, into the discipline of Dhamma proclaimed by the tathāgata, lose their former names and lineages and are reckoned simply recluses, sons of the Sakya.[3] . . . This is the fourth marvel. . . .

Pahārāda, just as all the streams that flow into the ocean, all the rains that fall from the sky, affect neither the emptiness nor the fullness of the ocean; even so, though many monks become completely cool in the cool element to which naught attaches, yet neither the emptiness nor the fullness of that cool element[4] is affected. . . . This is the fifth marvel. . . .

Pahārāda, just as the ocean has but one taste, the taste of salt; even so this discipline of Dhamma has but one flavour, the flavour of release[5]. . . . This is the sixth marvel. . . .

Pahārāda, just as the ocean has many and diverse treasures: the pearl, the crystal and so forth; even so this discipline of Dhamma has many and diverse treasures, that is to say: the four arisings of mindfulness, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the

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[1] A. J. Edmunds in *Buddhist and Christian Gospels* compares this section with *Galatians* iii, 28; *Mark* iii, 34, 35; *John* xv, 14, 15.

[2] *Cf. Vin.* ii, 239; *M.* ii, 128. See Rhys Davids's remarks *Dial.* i, 96 *ff.*

[3] Gotama's clan.

[4] Rhys Davids, at *S.B.E.* xx, 304: ' . . . yet does not (the Sangha) thereby seem to be more empty or more full.' But both B'ghosa and Dh'pāla refer the emptiness and fullness to Nibbāna. *Cf. Mil.* 70 (*Q. of M.* i, 110), where Nāgasena uses this simile; also the Bhagavad Gīta *Discourse* ii, 70. See below, note to Index V.

[5] *Cf.* the *Maitrāyaṇa-Brāhmaṇa-Upanishad* vi, 35 (*S.B.E.* xv, 336): In that ocean the sacrificers are dissolved like salt, and that is oneness with Brahman; also for this simile *cf.* the *Bṛhadāraṇyaka-Upanishad* (*op. cit.* 111).

seven parts in awakening and the eightfold Ariyan Way.[1] . . This is the seventh marvel. . . .

Pahārāda, just as the mighty ocean is the home of vast beings: the timi, the timingala and so forth; even so this discipline of Dhamma is the home of great beings, that is to say: the Streamwinner and he who attains to the realization of the fruit of the Streamwinner, the Once-returner and he who attains to the fruit thereof, the Non-returner and he who attains to the fruit thereof, the Arahant and he who attains Arahantship. Pahārāda, that this discipline of Dhamma is the home of great beings: the Streamwinner and so forth—this is the eighth wondrous marvel, which the monks delight to see and see.

Verily, Pahārāda, these are the eight wondrous marvels, which the monks delight to see and see.'

§ x (20). *The Observance day.*

[2]Thus have I heard: Once the Exalted One was dwelling near Sāvatthī, in Eastern Park, at the terraced house of Migāra's[3] mother. Now at that time the Exalted One was seated surrounded by monks of the Order, it being the Observance day.[4]

Then the venerable Ānanda, when the night was far spent and the first watch was gone by, arose from his seat and placing his upper robe over one shoulder, bent his hands to the Exalted One and said: 'Lord, the night is far spent; the first watch is gone by and long have the monks of the Order been seated. Lord, let the Exalted One recite the Obligations to the monks!'

Thus spoke the venerable Ānanda, but the Exalted One remained silent.

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[1] These are the 37 *bodhipakkhiyā dhammā;* see Mrs. Rhys Davids remarks at *K.S.* v, p. vi. (By an oversight the powers are placed before the faculties, but at *D.* as at *A.* it is the converse.) It will be noted that *A.* follows the *Dīgha* order. Above, p. 82.

[2] This sutta recurs at *Vin.* ii, 236 (*S.B.E.* xx, 299). It is referred to at *Sn.A.* 312.

[3] *Cf.* above, p. 5.

[4] Below, p. 170.

And the venerable Ānanda, when the night was far spent and the middle watch was gone by, arose from his seat a second time . . . and bent his hands to the Exalted One, and said: 'Lord, the night is far spent; the middle watch is gone by and long have the monks been seated. Lord, let the Exalted One recite the Obligations to the monks!'

A second time even the Exalted One remained silent.

Then, when the night was passed, when the last watch was gone by, when the sun was getting up,[1] gladdening the face of night,[2] a third time the venerable Ānanda arose from his seat and said to the Exalted One: 'Lord, the night is passed; the last watch is gone by; the sun rises and the face of night brightens. Lord, long have the monks been sitting; let the Exalted One recite the Obligations to the monks!'

'Ānanda, the assembly is not pure.'

Then thought the venerable MahāMogallāna: 'Of what person, I wonder, does the Exalted One say: "The assembly, Ānanda, is not pure"?' And he fixed his thought intently upon all the monks of the Order there, compassing their minds with his.[3]

Now the venerable MahāMoggallāna saw a person, seated in the midst of the monks, who was wicked, evil, unclean, of suspicious conduct, full of secret actions, no recluse though vowed thereto, unchaste though vowed to chastity, rotten to the core, lustful and vile; and rising from his seat, he approached him and said: 'Get up, sir! The Exalted One has seen you. For you there is no fellowship with the monks.'

But when he had thus spoken, that person remained silent.

A second time he addressed him (*in like manner*[4]), and a second time that person was silent.

A third time he said: 'Get up, sir, the Exalted One has seen

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[1] The text reads *uddhaste aruṇe*, so also *Comy.* observing *uggate aruṇasīse*; *v.l. uddhate* with *Vin.* i, 288; ii, 236; *Ud.* 27.

[2] See *UdA.* 186.

[3] Moggallāna was, of course, clairvoyant; see *K.S.* i, 247; ii, 170 *f.*; *Vism. trsl.* 432; also Mrs. Rhys Davids' *Gotama* 110.

[4] The text repeats in full.

you! There is no fellowship for you with the monks.' But a third time that person was silent.

At that the venerable MahāMoggallāna seized the man by the arm and thrust him outside the porch and bolted the door. Then the venerable MahāMoggallāna went to the Exalted One and said: 'Lord, that person has been expelled by me. The assembly is pure. Lord, let the Exalted One recite the Obligations.'

'It is very strange, Moggallāna, that that foolish person should have waited till he was seized by the arm.'

Then spake the Exalted One to the monks, saying: 'Now, monks, may you keep the Observance.[1] Now may you recite the Obligations. Henceforth from today, I shall not recite the Obligations; for it is impossible, monks, nor can it happen, that the tathāgata should recite the Obligations in an assembly which is not perfectly pure.'

(*Then follows, abridged in the text, the portion of the preceding sutta, starting from: The mighty ocean slopes away gradually . . . but as related by the Buddha to the monks.*[2])

CHAPTER III.—ON HOUSEHOLDERS.

§ i (21). *Ugga of Vesālī.*

Once the Exalted One was dwelling in the Gabled Hall, in Mahāvana, near Vesālī. There the Exalted One addressed the monks, saying: 'Monks!'

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[1] *Uposatha.*

[2] At the end of the *Ud.* and *Vin.* suttas there is the following gāthā, which the *Aṅguttara*-repeaters seem to have forgotten:

> Hard rains the rain on covered things,
> No rains rain hard on open things;
> So open ye the covered thing,
> Then no hard rain will rain on that!

The *Ud.* commentator observes that the covered thing is the hidden fault. At *Th.* i, 447 this verse recurs and is there ascribed to the elder Sirimaṇḍa; *cf. Brethr.* 225.

'Yes, lord,' they replied.

And the Exalted One said: 'Hold it true, monks, that Ugga,[1] the householder of Vesālī, is possessed of eight wonderful and marvellous qualities.' Thus spake the Exalted One, and thereafter, rising from his seat, the Well-farer entered the dwelling.

Now a certain monk, robing himself early in the morning, taking bowl and cloak, went to the house of Ugga, the householder, and there sat down on a seat made ready for him. And Ugga of Vesālī approached that monk, saluted him and sat down at one side.

Then said that monk to Ugga: 'It has been declared by the Exalted One that you, O householder, are possessed of eight marvellous and wonderful qualities. What are those eight marvellous and wonderful qualities, householder, of which you are declared by the Exalted One to be possessed?'

'Nay, reverend sir, I know not of what eight marvellous and wonderful qualities I am declared by the Exalted One to be possessed; but as to the eight marvellous and wonderful qualities found in me, listen, lend an ear and I will tell you.'

'Very well, householder,' replied the monk; and Ugga said:

'When I first saw the Exalted One, even a long way off, my heart, sir, at the mere sight of him became tranquil. This is the first marvellous and wonderful quality found in me. Then, with tranquil heart I drew nigh and reverenced the Exalted One. And to me he preached a graduated discourse, that is to say: on almsgiving, on virtue and on heaven. He set forth the peril, the folly, the depravity of lusts and the advantages of renunciation.[2]

And when the Exalted One knew that my heart was clear, malleable, free from hindrance, uplifted, lucid, then he revealed to me that Dhamma-teaching to which Buddhas alone have won, to wit: Ill, its coming-to-be, its ending and the Way. Just as a clean cloth, free of all stain, will take dye perfectly; even so, as I sat there, there arose within me the spotless, stainless Dhamma-sight: that whatsoever is conditioned by coming-

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[1] At *G.S.* i, 23 he is called 'the chief of genial givers'; *cf. A.A.* i, 394; *G.S.* iii, 40 *f.*

[2] Above, p. 128.

to-be, all that is subject to ending. I, sir, saw Dhamma, possessed Dhamma, found Dhamma, penetrated Dhamma, overcame doubt, surpassed uncertainty, possessed without another's aid perfect confidence in the word of the Teacher, and there and then took refuge in the Buddha, in Dhamma and in the Order, and embraced[1] the five rules of training in the godly life. This, sir, is the second quality. . . .

Now, sir, I had four wives, young girls, and I went and spoke to them thus: "Sisters, I have embraced the five rules of training in the godly life. Who wishes, may enjoy the wealth of this place, or may do deeds of merit, or may go to her own relations and family; or is there some man you desire to whom I may give you?" And when I stopped speaking, the eldest wife said to me: "Sir, give me to such and such a man!" Then I had that man sent for; and, taking my wife by the left hand and holding the waterpot in my right, I cleansed[2] that man (by an act of dedication). Yet I was not a whit discomfited at parting with my wife. This, sir, is the third quality. . . .

Moreover, sir, there is wealth in my family, but among the good and lovely in character it is shared impartially.[3] This, sir, is the fourth quality. . . .

And when I wait upon a monk, sir, I serve him respectfully and not without deference.[4] This, sir, is the fifth quality. . . .

If, sir, that reverend monk preach Dhamma to me, I listen attentively and not listlessly. If he preach not Dhamma to me, I preach Dhamma to him. This, sir, is the sixth quality. . . .

Furthermore, sir, it is not uncommon for devas to come and declare to me: "Perfectly, O householder, is Dhamma pro-

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[1] *Cf. Hebrews* xi, 13.

[2] *Oṇojesiṃ*; see *Q. of M.* ii, 45; *Mil.* 236; *Vin.* i, 39. *Comy.* on this word in the next sutta observes: He poured water on their hands and gave her. This ceremony is still that used at a Buddhist marriage in Ceylon.

[3] *Appaṭivibhattā*. *Comy.* I share my wealth with the virtuous, like (the practice) of a brotherhood and those who belong to an order. This 'division without partiality' was enjoined upon a monk; see *Dial.* ii, 85 (*D.* ii, 80); iii, 245; *A.* iii, 289; *Mil.* 373; also *Tr.'s* note, *ibid.* 429.

[4] *Asakkaccaṃ*.

claimed by the Exalted One!" When they speak thus, I reply: "Ho! you devas, whether you declare so or not, Dhamma is perfectly proclaimed by the Exalted One!" Yet, sir, I feel no elation[1] because of such thoughts as: "It is to me these devas come. I am the man who talks to devas." This, sir, is the seventh quality. . . .

Of those five lower fetters,[2] sir, declared by the Exalted One, I see no remnant whatsoever within me. This, sir, is the eighth marvellous and wonderful quality found in me.

These, sir, are the eight marvellous and wonderful qualities found in me; but I do not know of what eight. . . . I am declared by the Exalted One to be possessed.'

Then that monk, after taking alms at Ugga's house, rose from his seat and departed. And when he had eaten his meal, after his alms-round, he went to the Exalted One and saluting him, stood at one side. So standing, he told the Exalted One of all his conversation[3] with Ugga, the householder of Vesālī.

(*And the Exalted One said:*)

'Well done, well done, monk! As Ugga, the householder of Vesālī, in explaining the matter rightly should explain; even so, monk, he is declared by me to be possessed of those eight marvellous and wonderful qualities. Moreover, monk, hold it true that Ugga, the householder of Vesālī, is so possessed!'

§ ii (22). *Ugga of Hatthigāma.*

Once the Exalted One was dwelling at Hatthigāma among the Vajjians. There he addressed the monks . . . and said:

'Hold it true, monks, that Ugga,[4] the householder of Hatthigāma, is possessed of eight marvellous and wonderful qualities.'

And when the Well-farer had thus spoken . . . he entered the dwelling.

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[1] *Cittassa uṇṇatiŋ*, from $\sqrt{NAM}$; *cf. DhS. trsl.* 298, *n.* 3.

[2] Above, p. 8.

[3] Not repeated.

[4] At *A.* i, 26 he is called 'the chief servitor of the Order'; see *A.A.* i, 395 for an account of him. At both references his name is spelt *Uggata.*

(*Then, as in the preceding sutta, a monk went and asked Ugga about these qualities.*[1])

Said Ugga, the householder of Hatthigāma:

'When, sir, I was sporting in Nāga glade,[2] I saw the Exalted One a good way off, and at the sight of him, my mind became tranquil and my drunkenness vanished. This is the first marvellous and wonderful quality. . . .

(*The second, third, fourth and fifth qualities are as in* VIII, § 21.[1])

It is, sir, nothing wonderful for devas to come and tell me, when I have invited the Order, that such an one is freed-both-ways;[3] that he is wisdom-freed; that he is a seer-in-body; that he is a view-winner; that he is faith-freed; that he is a Dhamma-follower; that he is a faith-follower; that he is virtuous and lovely in character; or that such an one is wicked and evil in character. But, sir, while I wait on the Order, I wot of no such thoughts, suggesting:[4] "To him I will give little." "To him I will give much." Rather, sir, I give impartially. This is the sixth quality. . . .

(*The seventh is the same as in sutta* 21 *above.*)

Moreover, sir, if I should die before the Exalted One, that would not be very wonderful. But that the Exalted One should declare of me: "There is no fetter, fettered by which, Ugga, the householder of Hatthigāma, shall come again to this world"[5]—(that is wonderful). This, sir, is the eighth marvellous and wonderful quality found in me.

Indeed, sir, these are the eight . . . but I know not of what eight . . . I am declared by the Exalted One to be possessed.'

(*Then, as in the preceding sutta, the monk goes and tells the Exalted One of this conversation, who declares that these eight are just those to which he referred.*)

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[1] The text repeats in full.

[2] *Comy.* observes that this glade belonged to him. *A.A.* i, 396, referring to the same occasion, remarks that he had been drunk seven days, and went surrounded by nautch girls.

[3] Above, p. 7.

[4] *Uppādento.*

[5] *Comy. Iminā upāsako attano anāgāmi-phalaŋ vyākaroti.*

§ iii (23). *Hatthaka of Āḷavī*[1] (*a*).

Once the Exalted One was staying in Āḷavī, at Aggāḷava near the shrine there. Then he addressed the monks, saying:

'Hold it true, monks, that Hatthaka of Āḷavī is endowed with seven marvellous and wonderful qualities! With what seven?

Monks, Hatthaka of Āḷavī has faith, is virtuous, is conscientious, fears blame, is a great listener, is charitable and wise.[2]

Hold it true, monks, that Hatthaka is so endowed.'

Thus spake the Exalted One, and arising from his seat the Well-farer entered the dwelling.

(*Then went a monk to Hatthaka's house and told him all the Exalted One had said. And Hatthaka said:*)

'I trust, sir, there were no white-robed laymen present.'

'No, indeed, friend,[3] there were none such there.'

'It is well, sir. . . .'

(*Then after he returned from his alms-round, the monk went and told the Exalted One all the matter. And the Exalted One said:*)

'Well done, well done, monk! The clansman is modest.[4] He does not wish his good qualities known to others. Hold, monk, that Hatthaka of Āḷavī is endowed with this eighth marvellous and wonderful quality, namely, modesty.'

§ iv (24). *The same* (*b*).

Once, while the Exalted One was dwelling in Āḷavī, at Aggāḷava, near the shrine there, Hatthaka, surrounded by some

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[1] At *A.* i, 26 he is described as 'the chief of those who enlist men by the four bases of popularity'; for his life see *A.A.* i, 388. Here the *Comy.* observes that he was the son of the rajah and obtained the name of Hatthaka on account of being received into the Exalted One's hands from the hands of the yakkha of Āḷavī. At *K.S.* ii, 159 he is mentioned as a 'standard.' Concerning the yakkha of Āḷavī see *Sn.*, p. 31, and *Comy.*, *ad loc.*, also *K.S.* i, 275. *G.S.* iii, 314.

[2] Above, p. 3, the seven treasures.

[3] *Āvuso*; this is generally only used between monks, therefore a term of honour by a monk to a layman; see *Dial.* ii, 171 (*D.* ii, 154).

[4] *Appiccha*, see below, p. 155, *n.* 2. *Comy. Adhigamappicchatāya appiccho.*

five hundred lay-disciples,[1] came and saluted and sat down at one side. And the Exalted One said to him, seated there:

'This following of yours, Hatthaka, is very large. How do you manage to gather it together?'

'Lord, it is by those four bases of gatherings,[2] which have been declared by the Exalted One, that I gather this following together. Lord, when I realize that this man may be enlisted by a gift I enlist him in this way; when by a kindly word, then in that way; when by a good turn, then so; or when I know that he must be treated as an equal, if he is to be enlisted, then I enlist him by equality of treatment. Moreover, lord, there is wealth in my family, and they know that such (treatment) is not rumoured[3] of a poor man.'

'Well done, well done, Hatthaka! This is just the way[4] to gather together a large following. Whosoever in the past gathered together a large following, did so on these four bases; likewise whosoever shall do so in the future; yea, whosoever now gathers a following together, gathers it on these four bases.'

Then Hatthaka of Āḷavī, being instructed, stimulated, roused and gladdened by the Exalted One's Dhamma-discourse, rose from his seat, saluted him and departed, passing him by on his right.

Now not long after the departure of Hatthaka, the Exalted One addressed the monks, saying:

'Hold it true, monks, that Hatthaka of Āḷavī is endowed with eight marvellous and wonderful qualities. What eight?

Monks, Hatthaka of Āḷavī has faith; Hatthaka of Āḷavī is virtuous; Hatthaka of Āḷavī is conscientious; Hatthaka of Āḷavī fears blame; Hatthaka of Āḷavī is a great listener; Hatthaka of Āḷavī is charitable; Hatthaka of Āḷavī is wise; Hatthaka of Āḷavī is modest.

Monks, hold it true that Hatthaka is so endowed.'

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[1] *Comy.* They were Streamwinners, Once-returners and Ariyan disciples. They came bearing sweet-scented flowers and powders.

[2] *Cf. D.* iii, 152, 190, 232; *A.* ii, 32, 248; below, p. 241, *n.* 1; *J.* v, 330; for Mahāyāna reference see *S.B.E.* xxi, 140; *G.S.* ii, 36.

[3] *Sotabbaŋ.*

[4] The text reads *yoni kho tyāhaŋ, v.l. . . . tyāyaŋ,* so *Comy.* adding *upāuo khō te ayaŋ. Yoni*=mould.

§ v (25). *Mahānāma, the Sakyan.*

Once the Exalted One dwelt among the Sakyas in Banyan Tree Park, at Kapilavatthu. There Mahānāma,[1] the Sakyan, came and visited him and, after saluting, sat down at one side. There, addressing the Exalted One, he said:

'Lord, how[2] becomes a man a lay-disciple?'

'When, Mahānāma, he has found refuge in the Buddha found refuge in Dhamma, found refuge in the Order, then he is a lay-disciple.'

'Lord, how is a lay-disciple virtuous?'

'When, Mahānāma, a lay-disciple abstains from taking life; abstains from taking what is not given him; abstains from lustful and evil indulgences; abstains from lying; and abstains from spirituous intoxicants, the cause of indolence—then a lay-disciple is virtuous.'

'Lord, how does a lay-disciple help on his own welfare, but not that of another?'

'When, Mahānāma, he has achieved faith for self, but strives not to compass faith in another; has achieved virtue for self, but strives not to compass virtue in another; has achieved himself renunciation, but strives not to compass renunciation in another; longs himself to see the monks, but strives not for this sight for another; longs himself to hear Saddhamma, but strives not for this hearing for another; is mindful himself of Dhamma he has heard, but strives not that another should be mindful of it; reflects himself upon the meaning of Dhamma he is mindful of, but strives not for another to reflect thereon; when he knows himself both the letter and the spirit of Dhamma and walks in comformity therewith, but strives not for another

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[1] At *A.* i, 26 he is called 'the chief of those who lavish largess.' For his life see *A.A.* i, 393, where he is said to have fed the Order for a whole year at Kapilavatthu; see also *F. Dial.* i, 66, 255; *Vinaya Texts, S.B.E.* xx, 224. Kapilavatthu was the Sakyan clan's chief city; see *C.H.I.* i, 177; *Buddh. India* 19; *Chwang* ii, 1; Giles' *Fa Hsien* 36. It was there the Buddha was born, *J.* i, 52.

[2] *Kittāvatā . . . yato . . . ettāvatā . . .*; lit. to what extent . . when . . . to this extent. . . .

so to walk—then a lay-disciple helps on his own welfare, but not that of another.'

'And how, lord, does a lay-disciple help on both his own welfare and the welfare of another?'

'When indeed, Mahānāma, he has achieved faith himself and strives to compass faith in another; has achieved virtue himself . . . renunciation . . . longs to see the monks . . . to hear Saddhamma . . . is mindful . . . reflects . . . when he knows both the letter and the spirit of Dhamma and walks in conformity therewith and strives to make another so to walk—then, Mahānāma, a lay-disciple helps on his own welfare and the welfare of another.'[1]

§ vi (26). *Jīvaka Komārabhacca.*

Once the Exalted One was dwelling at Rājagaha in Jīvaka's Mango Grove. There Jīvaka Komārabhacca[2] (*visited the Exalted One and asked him the same questions as Mahānāma in the preceding sutta and obtained the same replies.*)

§ vii (27). *Attributes* (a).

'Monks, there are these eight attributes.[3] What eight? The attribute of children is crying; of women-folk, scolding; of thieves, fighting;[4] of rajahs, rule; of fools, contention;[5] of wise men, suavity; of the learned, scrutiny;[6] of recluse and godly man, patience.

These, monks, are the eight attributes.'

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[1] Above, p. 77; below, p. 196.

[2] At *A.* i, 26 he is called 'the chief of those who cheer mankind.' *Comy. A.A.* i, 398 observes that he was the son of a prostitute. He studied medicine at Takkasilā and eventually became the Order's physician. *Cf. D.* i, 47; *Dial.* i, 65 *n.*; *M.* i, 368; *Vin.* i, 71; *J.* i, 116; *D.A.* i, 133.

[3] *Bala*, generally 'power,' as above, p. 2.

[4] *Āvudha*, lit. weapon.

[5] *Ujjhatti. Comy. ujjhāna; cf. Dhp.* 253; *Proverbs* xviii, 6.

[6] *Paṭisankhāna. Comy. paccavekkhana; cf. DhS. trsl.* 354.

§ viii (28). *The same* (*b*).

Now the venerable Sāriputta came and visited the Exalted One, saluted him and sat down at one side. So seated, the Exalted One said to him: 'How many attributes,[1] Sāriputta, has a canker-freed monk, possessed of which the monk realizes that the cankers are destroyed and acknowledges: "Destroyed by me are the cankers"?'

'Lord, there are these eight attributes. What eight?

'Herein, lord, to a canker-freed monk all compounded things by right wisdom appear wholly impermanent, as they really are. When, indeed, they so appear, it is, lord, an attribute of the canker-freed monk, by which he realizes that the cankers are destroyed and acknowledges: "Destroyed by me are the cankers."

Then, to a canker-freed monk lusts by right wisdom appear wholly like fire-pits,[2] as they really are. . . . This is an attribute, by which he realizes that the cankers are destroyed. . . .

Again, the heart of a canker-freed monk inclines[3] towards seclusion, leans thereunto, bends thereunto, abides therein, finds delight therein and is rid of all conditions pertaining to the cankers. . . . This is an attribute, by which he realizes that the cankers are destroyed. . . .

Moreover, lord, by a canker-freed monk the four arisings of mindfulness are made become and fully so. . . .

. . . the four bases of psychic power. . . .

. . . the five faculties. . . .

. . . the seven parts in awakening. . . .

. . . the eightfold Ariyan Way is made become and fully so. When, indeed, lord, by a canker-freed monk the eightfold Ariyan Way is made become and fully so; it is, lord, an attribute of the canker-freed monk by which he

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[1] *Comy. ñāṇabalāni;* see *Dial.* iii, 259. For the ten attributes see *A.* v, 174 *f.*, where all the seven clauses of the *Bodhipakkhiyā dhammā* are stated. *Cf.* above, p. 140, *n.* 1.

[2] *Cf. Th.* 2, 491; *Sisters,* p. 172; *Dial., loc. cit. n.*; *G.S.* iii, 79 *n.* and refs. there.

[3] Below, p. 158.

realizes that the cankers are destroyed and acknowledges: "Destroyed by me are the cankers."

Lord, these are the eight attributes. .

§ ix (29). *Untimely.*

'"Timely for action is the world! Timely for action is the world!" Thus say the unlearned many-folk, but they know not when it is timely or untimely.

Monks, there are these eight untimely, unseasonable occasions[1] for living the godly life. What eight?

Take the case, monks, when a tathāgata arises in the world—an arahant, fully awakened, abounding in wisdom and righteousness, a well-farer, world-knower, incomparable tamer of tamable men, teacher, the awakened among devas and men, an Exalted One—and Dhamma is taught which is tranquillizing, cooling,[2] leading to awakening, declared by the Well-farer: and suppose a person arise in hell. This, monks, is the first untimely, unseasonable occasion for living the godly life.

Again, suppose a tathāgata arise . . . and Dhamma be taught . . . and a person arise in the animal kingdom. . . .

. . . among the Petas. . . .

. . . among the long-lived deva-community.[3] . . .

. . . in the outlying countries, among unintelligent barbarians,[4] where there is no scope[5] for monks, nuns, for lay-disciples, male or female. . . .

. . . in the middle countries, but he holds wrong views, is perverted in vision and thinks: that gifts, offerings and oblations are as naught; that the fruit and result of good and bad deeds done are as naught; that this world does not exist, nor the next world; that there are neither mothers nor fathers, nor beings born spontaneously, not any recluses or godly

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[1] *Cf. D.* iii, 287, and 263 where there are nine.

[2] *Parinibbāyika, v.l. -nika,* with *D.*, but *Comy. -yika.*

[3] *Comy. asañña-deva-nikāya,* the unconscious devas. These are grouped by *Cpd.* 138 in the fourth 'station of consciousness'; see above, p. 22.

[4] *Milakkha, Vin.* iii, 269; *Andha-Damil-âdi.*

[5] *Gati.*

men in the world, who have found the highest, who have won to the highest, who make declaration of this world and of the next, after realization by personal knowledge.[1] . . .

. . . in the middle countries, but he is foolish and dull, a witless imbecile, unable to distinguish whether a matter has been spoken well or ill. This, monks, is the seventh untimely, unseasonable occasion for living the godly life.

Moreover, monks, take the case when no tathāgata arises in the world . . . Dhamma is not declared . . . and a person is born[2] in the middle country, and is intelligent and not dull, nor a witless imbecile, but able to tell whether a matter has been spoken well or ill. This, monks, is the eighth untimely, unseasonable occasion for living the godly life.

These, monks, are the eight occasions. . . .

Monks, there is just one occasion, which is timely, seasonable for living the godly life.[3] What one?

Take the case, monks, when a tathāgata arises in the world—an arahant, fully awakened, abounding in wisdom and righteousness, a well-farer, world-knower, incomparable tamer of tamable men, teacher, the awakened among devas and men, an Exalted One—and Dhamma, tranquillizing, cooling, leading to awakening, declared by the Well-farer is taught; and a person is born in the middle country[4] and is intelligent, not dull, nor a witless imbecile but can tell whether a matter has been spoken well or ill.

This, monks, is just the one occasion, which is timely, seasonable for living the godly life.

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[1] This stock passage recurs at *D.* i, 55; *M.* i, 401; *S.* iv, 348; *A.* i, 268; v, 265, and *passim*.

[2] *Upapanno* is used for rebirth or birth in the first four occasions, while in the latter four the word *paccājāto*.

[3] See also for devas *It.* 77.

[4] This may refer to the ancient Madhyadeśa, which extended, according to *Manu* ii, 21, from Vinaśana to Allahabad; see *C.H.I.* i, 45. *Childers* observes *s.v.* 'This district bore a sacred character in the eyes of Buddhists, embracing as it did such places as Rājagaha and Sāvatthī, hallowed by the residence or frequent visits of Buddha.' But see E. J. Thomas's *Life*, p. 29.

Who, when Saddhamma's taught, win birth as man
Nor seize the time, in sooth they forfeit time!
'Tis said, times oft are wrong, much[1] hinders man.
For seldom rise tathāgatas i' the world
And hard it is to meet them face to face.
Saddhamma's teaching, yea and birth as man—
Enough to strive for these if weal man want!
Lo! how, Saddhamma having known, can man
Just let the moment pass by (and be lost)?[2]
Indeed, who do, shall suffer long, hell-bound:
Who misses that sure way of Saddhamma
Laments it long, as merchant long lost wealth.[3]
Hemmed in by ignorance, Saddhamma failing,
A man endures for long birth's and death's toils.[4]
Who win man's state what time Saddhamma's taught
And have done, shall do, do the Teacher's word,
Grasp here the time most ripe for godly living.
Who step the Way, tathāgata-declared,
Restrainéd by the Seer, Sun's Kin—'mid such
Live thou—alert, lustfreed and mindful aye.
For those who cut away all tendencies,[5]
Which follow in the flow[6] of Māra's range,
Reach the far shore with cankers all destroyed.'

§ x (30). *The venerable Anuruddha.*[7]

Once the Exalted One was staying among the Bhaggis,[8] on Crocodile Hill at the Deer Park in Bhesakaḷā Grove.

Now at that time the venerable Anuruddha was dwelling

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[1] Reading *bahū hi.*

[2] *Cf. Sn.* 333; *Dhp.* 315; *Th.* i, 403, 653, 1,005; ii, 4, 5; *Sisters*, p. 13.

[3] *Cf. J.* i, 113, where the line, differing slightly, recurs; the name of the merchant there is Seriva.

[4] *Saŋsāra.*

[5] Or leanings (*anusaye*). *Cf.* above, p. 6.

[6] *Māra-dheyya-sarâ-'nuge.*

[7] He was the Buddha's cousin and the most eminent clairvoyant; see *A.* i, 23; for his life see *A.A.* i, 183.

[8] Above, p. 50.

among the Cetis[1] in the Eastern Bamboo Forest; and there these reflections occurred to him as he dwelt alone and secluded:

'This Dhamma is for one who wants little,[2] this Dhamma is not for one who wants much. This Dhamma is for the contented, not for the discontented. This Dhamma is for the secluded, not for one fond of society. This Dhamma is for the energetic, not for the lazy. This Dhamma is for one who has set up mindfulness, not for the laggard in mindfulness. This Dhamma is for the composed, not for the flustered. This Dhamma is for the wise, not for the unwise.'

Now the Exalted One, knowing these reflections of the venerable Anuruddha, as easily as a strong man might stretch forth and bend back his arm, disappeared from the Deer Park of Bhesakaḷā Grove and appeared before him. And the Exalted One sat down on the seat which was made ready. Then the venerable Anuruddha saluted him and sat down at one side. So seated, the Exalted One addressed him thus:

'Well done! Well done, Anuruddha! Well have you pondered over the seven thoughts of a great man![3] That is to say: this Dhamma is for one who wants little, not for one who wants much; for the contented, not for the discontented; for the secluded, not for one who is fond of society; for the energetic, not for the lazy; for one who has set up mindfulness, not for the laggard therein; for the composed, not for the flustered; for the wise, not for the unwise. But, Anuruddha, do you also ponder over this eighth thought of a great man, to wit: "This Dhamma is for the precise and for one who delights in exactness; this Dhamma is not for the diffuse or for him who delights in diffuseness."[4]

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[1] *Comy.* observes that their country was also known by this name; it was in Nepal; see *Buddh. India* 26.

[2] *Appiccha: Comy.* This is fourfold: a monk is not greedy for the requisites; does not allow his attainments to be known; nor his learning; nor that he keeps up the thirteen ascetic practices. See *Sn.A.* 494; above, p. 147; *D.* iii, 287; for the whole para. *A.* v, 40.

[3] *Mahāpurisa;* see *K.S.* v, 137 *n.* and references.

[4] *Nippapañcārāma* and *papañcārāma, papañca* is lit. diffuseness, illusion, perhaps mystery-mongering; here *Comy.* glosses *taṇhā-māna-diṭṭhi-*; *cf. Sn.A.* 431; *Ud.A.* 372; *Dial.* iii, 262 *n.*; *Mil.* 262 (*trsl.* ii, 92).

When, Anuruddha, you ponder over these eight thoughts of a great man, you may, an you will, enter and abide . . . in the first musing, or . . . in the second musing, or . . . in the third musing, or . . . in the fourth musing.[1]

When, Anuruddha, you ponder over these eight thoughts of a great man and obtain easily, at will and without trouble these four musings, wholly mental, bringing comfort both here and now; then will your dust-heap robe seem to you as seems a clothes-chest,[2] full of many coloured garments, to some householder or some householder's son,—a thing designed to satisfy, for joy, for health, for well-being, for faring to the cool.

When you ponder thus . . . then will your scraps of alms-food seem to you as seems a mess of rice, cleaned of black grains, served with assorted curries and condiments, to some householder or his son[3]—a thing designed to satisfy. . . .

. . . then will your lodging, at the root of some tree, seem to you as seems a gabled house, all plastered over, with doors barred and shutters closed, draught free,[4] to a householder . . . a thing designed to satisfy. . . .

. . . then will your bed and seat, bestrewn with grass, seem to you as seems a divan, with a fleecy cover, woollen cloth or coverlet, spread with rugs of deer-skins, with awnings over it, with crimson cushions at either end,[5] to a householder . . . a thing designed to satisfy. . . .

And when, Anuruddha, you ponder over these eight thoughts of a great man and attain easily, at will and without trouble to these four musings, wholly mental, bringing comfort both here and now; then will your medicament of strong-smelling[6] urine seem to you as seems the varied medicines: butter, fresh

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[1] The text gives in full.

[2] *Cf. M.* i, 215, 218; *S.* v, 71 (*trsl.* 59).

[3] *Cf. D.* i, 105 (see *D.A.*. i, 274); *M.* i, 31; ii, 7; *A.* iii, 49; *Mil.* 16.

[4] *Cf. M.* i, 76; ii, 8; *A.* i, 101, 137.

[5] *Cf.* above, p. 59; below, p. 264.

[6] *Pūti*; *Comy. duggandhattā.* Cattle's urine was an ammoniac drug much used and enjoined on monks. The above five resources of a monk are called the *nissayas*, for which see *Vin.* i, 58, 96; *It.* 102. The fourth given here is omitted in *Vin.* and *It.*

and clarified, oil, honey, the juice of sugar—to some householder . . . a thing designed to satisfy, for joy, for health, for well-being, for faring to the cool.

Wherefore, Anuruddha, dwell here in this Eastern Bamboo Forest among the Cetis[1] during the coming rainy season.'

And the venerable Anuruddha replied: 'Yes, lord,' to the Exalted One.

Then the Exalted One, when he had charged the venerable one with this counsel, as a strong man . . . vanished from the Cetis' Eastern Bamboo Forest and appeared in the Deer Park of Bhesakaḷā Grove on Crocodile Hill among the Bhaggis. Now the Exalted One sat down on the seat, which was made ready, and spoke to the monks thus:

'Monks, I will make known to you the eight thoughts of a great man. Listen, give heed, I will speak.'

'Yes, lord,' they replied, and the Exalted One said:

'Monks, what are these eight?

This Dhamma is for one who wants little, not for one who wants much; for the contented, not for the discontented; for the secluded, not for one who is fond of society; for the energetic, not for the lazy; for one who has set up mindfulness, not for the laggard therein; for the composed, not for the flustered; for the wise, not for the unwise; for the precise and for one who delights in exactness, not for the diffuse or for one who delights therein.

Monks: This Dhamma is for one who wants little, this Dhamma is not for one who wants much, thus it is said. But why is this said?

Herein, monks, a monk wanting little does not wish: May they know me as wanting little; being contented . . . given to seclusion . . . energetic . . . mindful . . . composed . . . wise . . . delighting in precision—does not wish: May they know me as such.

Monks: This Dhamma is for one who wants little, this Dhamma is not for one who wants much—so, what is said, is said on that account.

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[1] Pronounced Chayties.

Monks: This Dhamma is for the contented, this Dhamma is not for the discontented, thus it is said. But why is this said ?

Herein, monks, a monk is contented with each requisite—robe, alms, lodging, the medicaments for illness . . . so, what is said, is said on that account.

Monks: This Dhamma is for the secluded, this Dhamma is not for one who is fond of society, thus it is said. But why is this said ?

Herein, monks, while a monk dwells in seclusion there come visitors, to wit: monks and nuns, lay-brethren and lay-sisters, rajahs and their chief ministers, course-setters and their disciples. Then the monk, with heart inclined towards seclusion, leaning towards seclusion, bending towards seclusion, abiding in seclusion and delighting in renunciation, entirely confines his talk to the subject of going apart[1] . . . so, what is said, is said on that account.

Monks: This Dhamma is for the energetic, this Dhamma is not for the lazy, thus it is said. But why is this said ?

Herein, monks, a monk abides stirred to energy to be rid of wrong things and to take to right things; firm and steadfast, he lays not aside the yoke of righteousness[2] . . . so, what is said, is said on that account.

Monks: This Dhamma is for one who sets up mindfulness, this Dhamma is not for the laggard in mindfulness, thus it is said. But why is this said ?

Herein, monks, a monk is mindful, he is endowed in the highest degree with intentness of mind and discrimination; he recollects and calls to mind both the doings and the sayings of long ago[2] . . . so, what is said, is said on that account.

Monks: This Dhamma is for the composed, this Dhamma is not for the flustered, thus it is said. But why is this said ?

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[1] *Aññadatthu uyyojanika-paṭisaṅyuttaŋ yeva kathaŋ kattā hoti;* on *aññadatthu,* see *C.P.D. s.v.,* only, absolutely. *Comy.* on *uyyojanika* observes *tesaŋ upaṭṭhāna-gamanakaŋ yeva. P.E.D. uyyojana* (referring to the text for *-ika*) renders inciting, but the second meaning of *uyyojeti* seems necessary.

[2] Above, p. 3.

Herein, monks, a monk aloof from sense desires . . . enters and abides in . . . the first . . . second . . . third . . . and fourth musing . . . so, what is said, is said on that account.

Monks: This Dhamma is for the wise, this Dhamma is not for the unwise, thus it is said. But why is this said?

Herein, monks, a monk is wise;[1] he is wise as to the way of growth and decay, with Ariyan penetration into the way to the complete destruction of ill . . . so, what is said, is said on that account.

Monks: This Dhamma is for the precise and for one who delights in exactness, this Dhamma is not for the diffuse or for him who delights therein, thus it is said. But why is this said?

Herein, monks, the heart of a monk leaps up at the thought[2] of the ending of diffuseness,[3] becomes calm, composed and free. This Dhamma is for the precise and for one who delights in exactness, this Dhamma is not for the diffuse or for him who delights therein, so, what is said, is said on that account.'

And the venerable Anuruddha dwelt among the Cetis in the Eastern Bamboo Forest for the duration of the rainy season.

There,[4] dwelling alone, secluded, earnest, zealous, resolute, he attained not long after, in this world, by his own knowledge, the realization of that unsurpassed consummation of the godly life, for the sake of which sons of clansmen rightly go forth from their homes to the homeless life. He realized: Birth is destroyed; lived is the godly life; done is what had to be done; there is no more life in this state.

And the venerable Anuruddha was numbered among the arahants.

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[1] Above, p. 3.

[2] *Comy. ārammaṇa-karaṇa-vasena.*

[3] *Papañcanirodhe. Comy. Nibbāna-pade.*

[4] *D.* i, 177; ii, 153; *S.* i, 140; ii, 17; *A.* i, 282; ii, 249; *Sn.*, p. 16.

Now at the time of his attaining arahantship, the venerable Anuruddha uttered these verses:[1]

He knew my (heart's) intent, the Teacher, he
Whose peer the world hath not, and came to me
By power t'effect with body as it were by mind.
Than what was my intent he taught me more.

And he who loved not what was manifold,
The Buddha, taught what is not manifold:
From him I, Dhamma having learnt, abode
Fain for his teaching, the three Vedas won
And done the teaching of the Buddha's word.[2]

CHAPTER IV.—ON GIVING.

§ i (31). *On giving (a).*

'MONKS, there are these eight ways of giving.[3] What eight?

One gives of one's own accord;[4] one gives from fear; one gives thinking: "He gave to me"; or else when thinking: "He will give to me"; or, "It is good to give"; or, "I[5] prepare food, they do not; though I cook, I am not worthy to stop giving to those who prepare no food"; or, "From this alms-giving of mine, a fair report will be spread abroad"; or one gives to enrich and mellow the heart.

Monks, these are the eight ways of giving.'

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[1] These verses recur at *Th.* i, 901 (*Brethren*, p. 327); *cf. Sakya* 236, and for the first line *Cp.* i, 8.

[2] *Vv.ll.* of the Buddhas. We may take the last lines, with the term of conventual outlook *nippapañca*, and that of *buddha* as later additions.

[3] See *Dial* iii, 239.

[4] *Āsajja, Dial., loc. cit.*; Because an object of hospitality has approached; lit. seated, but the word can mean spontaneously, see *P.E.D. s.v.* The *Comy.* here *patvā . . . nisīdāpetvā*. But there is possibly a contrast with giving from fear intended.

[5] *Cf.* above, p. 33 *f.*

§ ii (32). *The same (b).*

Faith, modesty[1] and faultless giving—
These are the things wise men pursue.
This is the way[2] divine, they say,
The high-way to the deva-world.[3]

§ iii (33). *Grounds for giving.*

'Monks, there are these eight grounds for giving. What eight?

One gives alms out of impulse;[4] one gives out of exasperation; one gives under a misapprehension;[5] one gives from fear;[6] one gives thinking: "That was previously given and done by my ancestors. I am not the man to let the ancient family tradition fall into disuse"; or, "When I have given this gift I shall, on the breaking up of the body after death, be reborn in the blissful heaven-world"; or, "From this gift of mine, my heart finds peace; joy and gladness are gotten"; or, he gives to enrich and mellow his heart.

Monks, these are the eight grounds for giving.

§ iv (34). *The field.*

'Monks, seed sown in a field possessing eight qualities is not very fruitful, does not ripen to great sweetness, nor is it thought a flourishing plot.[7] How does it possess eight qualities?

Consider, monks, the field that is undulating, rocky and

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[1] *Hiriyaŋ*, a rare form of *hiri*.

[2] *Magga*.

[3] Quoted at *Kvu* 341; *trsl.* 199; *Expositor* 217; *Vv.A.* 194.

[4] *Chanda*. *Comy. pema*, so perhaps affection.

[5] *Moha*.

[6] The text reads *bhaya*; but the *Comy. garaha*, blame.

[7] *Na phātiseyyaŋ*, *v.l.* *-seyyā-ti*; *Comy.* *-yeyyā-ti*; *S.e.* *-yeyyā-ti* *v.l.* *pātiseyyā-ti*. I have read *phātiseyyā-ti*; 'a plot *in spate*' (*phāti* from $\sqrt{\textit{sphāy}}$). Perhaps we could read *-yeyyaŋ* as a gerundive—thus, destined to increase. *Comy.* There is no increase (*vaḍḍhi*).

pebbly, saltish,[1] without depth of tilth, without (water) outlet, without inlet, with no water-course, without dyke.[2] Monks, seed sown in a field so conditioned is not very fruitful, does not ripen to great sweetness, nor is it thought a flourishing plot.

Even so, monks, gifts given to recluses and godly men, possessing eight qualities, are not very fruitful, nor very advantageous, nor very splendid, nor very thrilling.[3] How do they possess eight qualities ?

Consider, monks, the recluses and godly men who have wrong views, wrong intentions, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration.[4] So possessed, gifts unto them are not very fruitful, nor very advantageous, nor very splendid, nor very thrilling.

(*But the converse obtains.*[5])

As, in a field perfected,[6] when the seed
That 's sown is perfect and the deva rains
Perfecting it, grain to perfection comes;
No plagues[7] are there; perfect the growth becomes;
And crop and fruit reach to perfection then.
So, perfect alms in perfect precept given
Lead to perfection—for one's deed is perfect.
In this a person longing for perfection

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[1] *Ūsaraŋ*. *Comy*. *ubbhidodakaŋ*.

[2] *Mariyāda-*. *Comy*. *kedāra-*; *P.E.D.* *trench;* but a paddy field requires a dyke.

[3] *Mahāvipphāraŋ,* pervasive or vibrant; *cf*. the use by Bu. at *Vism.* 142; *trsl.* 164. Applied thinking possesses vibration . . . it is a state of mental thrill (*paripphandana*), like the flapping of the wings of a bird about to fly up in the air, and like the alighting in front of the lotus of a bee with mind intent on perfume.

[4] For this set see *A*. ii, 220; *D*. ii, 353; iii, 254, 287; at 290 and *A*. v, 222-49 with two additional terms; see also *Vism*. 683. For the simile *cf*. *D*. ii, 353; *A*. i, 135; iii, 404; also *J*. iii, 12 (*Comy*.). *Mark* iv, 26 *ff*.

[5] The text repeats in full.

[6] In the text variations of *sam-√pad,* 'to accomplish,' which I translate by 'perfect,' recur twenty-five times.

[7] *Anīti*. *Comy*. there are no insects, worms, etc.

Should[1] e'er be perfect and should follow men
In wisdom perfect—thus perfection comes.
In guise and knowledge[2] perfect, he, the heart's
Perfection winning, heaps up perfect karma
And gains the perfect good. Knowing the world
In verity, he grasps the perfect view.
And coming to the perfect Way,[3] he goes
On perfect-minded. Casting by all dirt,
He gains perfection's state, the cool, from ill
Completely freed, and that is all-perfection.[4]

§ v (35). *Rebirths due to gifts.*

'Monks, there are these eight rebirths[5] due to making gifts. What eight ?

Herein, monks, a man makes a gift to a recluse or godly man in the shape of food, drink, raiment, a vehicle, flowers, scent, ointment, bedding, dwelling and lights.[6] He gives hoping for a return. He sees wealthy nobles, brāhmans and householders surrounded by, attended by, enjoying the five strands of sensuous pleasure, and thinks: "Ah ! if only I can be reborn among them, on the breaking up of the body after death !" And he fixes[7] his mind on this thought, directs his attention to it and makes the thought become. His mind, set on low things, is not made-to-become for the beyond[8] and he is reborn after death among the wealthy. . . . And I say

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[1] The *Comy.* reads with the text variation *-atthu'dha*, imperative.

[2] *Comy.* The threefold knowledge and the fifteen states; see *Vism.* 202 and *Childers.*

[3] *Comy.* The Way of the Streamwinner. With perfect mind one goes to Arahantship.

[4] *Sabba-sampadā.* *Comy.* *Sabbadukkhehi vimutti sabbasampadā.*

[5] *Dānûpapattiyo.* *Comy.* *dānapaccaya upapattiyo*; *P.E.D.* *s.v.* *upapatti*: occasions or objects suitable for gifts; see also *s.v.* *Dāna*, both refer to our text. But see to the contrary *Dial.* iii. 240, where the whole passage recurs.

[6] *Cf.* above, p. 34, where this stock passage recurs.

[7] *Dahati.* *Comy.* *ṭhapeti.*

[8] The *Comy.* with *D.* iii, 256 and *v.l.* of this text inserts *tatr' upapattiyā saŋvattati.* So also *S.e.*, *Cittaŋ uttarim abhāvitaŋ.*

this of the virtuous, not of the vicious. Monks, the mental aspiration of the virtuous prospers because of its purity.[1]

Then again, monks, a man making a similar gift and expecting a return, hearing that the company of the Four Royal devas are long lived, beautiful and very happy, might wish to be reborn among them.

Or . . . among the devas of the Thirty. .

Or . . . among the Yāma devas. . . .

Or . . . among the Tusita devas. . . .

Or . . . among the devas who delight in creating. . . .

Or . . . among the devas who have power over others' creations. He fixes his mind on this thought, directs his attention to it and makes the thought become. His mind, set on low things, is not made-to-become for the beyond and he is reborn after death among those devas. And I say this of the virtuous, not of the vicious. Monks, the mental aspiration of the virtuous prospers because of its purity.

Or . . . hearing that the devas of Brahmā's retinue are long lived, beautiful and very happy, he might wish to be reborn among them, and he fixes his mind thereon . . . and is reborn after death among those devas. And I say this of the virtuous, not of the vicious; of him who is rid of lust, not of him who lusts. For the mental aspiration of the virtuous, monks, prospers because of its lustlessness.[2]

Monks, these are the eight rebirths due to making gifts.'

§ vi (36). *Action.*

'Monks, there are three bases[3] of meritorious action. What three?

The base founded on gifts, the base founded on virtue and the base founded on making mind become.

Take the case, monks, of a man who only on a small[4] scale

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[1] *Visuddhattā.*

[2] *Vītarāgattā.* The *Comy.* observes that a man cannot by gifts alone attain Brahmā's world, the possession of concentration and insight is also needed.

[3] These three are given at *D.* iii, 218; *It.* 51.

[4] *Parittaṃ.* *Comy.* glosses, *thokaṃ*, *mandaṃ*; for the latter word see *Childers* in this meaning.

creates the base of meritorious action founded on gifts, only on a small scale creates the base of meritorious action founded on virtue and does not reach the base of meritorious action founded on making mind become. He, on the breaking up of the body after death, is reborn among men[1] of ill luck.

Take the case, monks, of the man who creates the bases of meritorious action founded on gifts and virtue to a medium[2] degree and does not reach the base of making mind become. He is . . . reborn among men[3] of good luck.

Take the case of a man who creates the bases of meritorious action founded on gifts and virtue to a high degree and does not reach the base of making mind become. He is . . . reborn among the company of the Four Royal devas. There the Four Royal devas having created the bases of meritorious action founded on gifts and virtue to a very high degree, surpass the devas of their realm in ten ranges, that is to say: in divine life, beauty, happiness, pomp and power, in divine shapes, sounds, perfumes, tastes and touch.[4]

Or, . . . he is reborn among the devas of the Thirty. There Sakka, king of devas, because he created . . . the two bases to a very high degree, surpasses the devas of that realm in the ten ranges. . . .

Or, . . . he is reborn among the Yāma devas. There Suyāma,[5] son of devas, for the same reason surpasses the devas of that realm in the ten ranges. . . .

Or, . . . he is reborn among the Tusita devas, where Santusita, son of devas, surpasses all others. . . .

Or, . . . he is reborn among the devas who delight in creating, where Sunimmita, son of devas, surpasses all others. . . .

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[1] *Dobhaggaŋ*. *Comy.* observes one of the five low stocks; *cf. A.* i, 107; ii, 85; *M.* ii, 152; *F. Dial.* ii, 86: trappers, rush-plaiters, cartwrights and vermin-killers.

[2] *Mattaso*; see note at *K.S.* iii, 177.

[3] *Sobhaggaŋ*. *Comy.* One of the three high stocks—*viz.*, a noble, a brāhman or a yeoman.

[4] *Cf. D.* iii, 146; *Dial.* ii, 296.

[5] These devas names recur at *D.* i, 217.

Take the case, monks, of a man who creates the base of meritorious action founded on gifts and virtue to a high degree and does not reach the base founded on making mind become. He, on the breaking up of the body after death, is reborn among the devas who have power over others' creations. There Vasavattin, son of devas, having created the bases of meritorious action founded on gifts and virtue to a very high degree, surpasses the devas of that realm in ten ranges, that is to say: in divine life, beauty, happiness, pomp and power, in divine shapes, sounds, perfumes, tastes and touch.

Monks, these are the three bases of meritorious action.'

§ vii (37). *The worthy man*[1] (*a*).

'Monks, he gives clean (things), what is choice, proper, at fitting times, and with care;[2] he gives repeatedly; and giving calms his mind; after giving he is glad.

Monks, these are the eight gifts of a good man.

Clean, choice and timely, proper drink and food
He gives in charity repeatedly
To them that live the life—fair field of merit—
Nor feels remorse at lavishing his gifts
Of things material. Gifts given thus
The seers[3] extol. And sacrificing thus—
Wise man, believer, with his heart set free—
I' the calm and happy world that sage is born.'

§ viii (38). *The same* (*b*).

[4]'Monks, when a worthy man is born into a family, it is for the good, benefit and happiness of many folk. It is for the good, benefit and happiness of his parents, of his wife and children, of his slaves, workmen and servants, of his friends and com-

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[1] *Cf. A.* iii, 172; below, p. 262.
[2] *Cf. K.S.* i, 30, *n.* 6; *J,* iv, 361 (*viceyya*).
[3] *Vipassino.*
[4] A very similar sutta recurs at *A.* iii, 46.

panions, of the ghosts of his forebears,[1] of the rajah, of the devas, and of recluses and godly men.

Monks, just as abundance of rain brings to perfection all crops for the good, benefit and happiness of many folk; even so a worthy man is born into a family for the good, benefit and happiness of many folk. . . .

Ah, well it is for many when within
The home a wise man's born ! Untiring, night
And day, he honours mother, father, forebears,
In fitting manner,[2] mindful of their care[3]
In former days. The homeless wanderers,
Who live the godly life, he honours,[4] firm
In faith, he knows therefor things proper, right.[5]
He is the rajah's friend and favourite,
The friend of devas, kith and kin and all.
Firm set in Saddhamma, with stain of stint
Put by, he wayfares to the world of bliss.'[6]

§ ix (39) *Yields.*

'Monks, there are these eight yields in merit[7] and goodness, the food of happiness, celestial, resulting in happiness, leading heavenward,[8] which are conducive to what is pleasing, lovely, precious, beneficial and to happiness. What eight ?

Herein, monks, an Ariyan disciple has found refuge in the Buddha. This, monks, is the first yield in merit and goodness, the food of happiness. . . .

Again, monks, an Ariyan disciple has found refuge in Dhamma. This is the second yield. . . .

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[1] *Pubbapetānaŋ*. *Comy*. *paralokagatānaŋ ñātīnaŋ*, and so in the verses, but *Comy*. there *paṭhame*. [2] *Saha dhammena*.

[3] *Kataŋ*, lit. deed. The *Comy*. observes, remembering the nature of his mother's and father's previous services (*kāra*).

[4] I take both *apace* and *bhajate* to be pres. indic. reflective, though they can be optative, as the *P.E.D.* suggests.

[5] *S.e.* reads *ñatvā dhamme'dha*.

[6] *Sivaŋ*, the half line recurs at *Sn*. 115; *Sn.A*. 173, *kheman . . anupaddavaŋ*. See *S*. iv, 370.

[7] *Cf*. *S*. v, 391; *A*. ii, 54; iii, 51.

[8] This phrase recurs at *D*. i, 51 (see *D.A*. i, 158); *A*. iii, 46.

Again, monks, an Ariyan disciple has found refuge in the Order. This is the third yield in merit and goodness, the food of happiness, celestial, resulting in happiness, leading heavenward, which conduces to what is pleasing, lovely, precious, beneficial and to happiness.

Monks, there are these five gifts,[1] great gifts, recognized from the first, known for many a day, known by tradition, ancient, and unconfounded; not being confounded in the past, they have not become confounded, nor will they become confounded; they are not scorned by discerning recluse or godly man.[2] What five?

Herein, monks, an Ariyan disciple abandons taking life and abstains therefrom. Thus abstaining, to unnumbered beings he gives without fear; he gives without hatred; he gives without ill-will: and in giving without fear, hatred or ill-will, he becomes a partaker in unbounded fearlessness, amity and goodwill. This, monks, is the first gift . . . unscorned by discerning recluse and godly man. This, monks, is the fourth yield in merit and goodness, the food of happiness. . . .

Again, monks, an Ariyan disciple abandons stealing. .

. . . abandons all lustful evil ways. . . .

. . . abandons lying. . . .

. . . abandons the use of intoxicants, which cause indolence, and abstains therefrom. Thus abstaining, to unnumbered beings he gives without fear; he gives without hatred; he gives without ill-will: and in so giving, he becomes a partaker in unbounded fearlessness, amity and goodwill. This, monks, is the fifth gift, a great gift, recognised from the first, known for many a day, known by tradition, ancient and unconfounded; not being confounded in the past, it has not become confounded, nor will it become confounded; it is not scorned by discerning recluse or godly man. This, monks, is the eighth yield in merit and goodness, the food of happiness, celestial, resulting

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[1] *Dānāni. Comy. cetanādānāni*: determinations in giving; *Pts. of C.* 199.

[2] *Cf. A.* ii, 30; *S.* iii, 71.

in happiness, leading heavenward, which conduces to what is pleasing, lovely, precious, beneficial and to happiness.

Monks, these are the eight yields in merit and goodness. .

§ x (40). *Very trifling.*[1]

'Monks, taking life, when pursued, practised, increased, brings one to hell, to an animal's womb, to the Peta realm; what is the very trifling result of taking life is the shortening of a man's life.

Monks, stealing, when pursued . . . , brings one to hell . . . ; the very trifling result is a man's loss of wealth.

Monks, fleshly lusts, when pursued . . . , bring one to hell . . . ; the very trifling result is a man's rivalry and hatred.

Monks, lying, when pursued . . . , brings one to hell . . . ; the very trifling result is the slandering and false-speaking of a man.

Monks, backbiting, when pursued . . . , brings one to hell . . . ; the very trifling result is the breaking up of a man's friendships.

Monks, harsh speech, when pursued . . . , brings one to hell . . . ; the very trifling result is an unpleasing noise for a man.

Monks, frivolous talk, when pursued. . . , brings one to hell . . . ; the very trifling result is unacceptable speech for a man.

Monks, drinking strong drink, when pursued, practised, increased, brings one to hell, to an animal's womb, to the Peta realm; what is the very trifling result of drinking strong drink is madness for a man.'

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[1] *Sabba-lahuso. P.E.D.*, I think wrongly, considers this an adverb 'very quickly.' *Comy.* glosses, *parittaka* (*tena parittakena kammavipākena appāyuko hoti*); there is a reading *lahuko*. Perhaps we should render 'immediate.'

CHAPTER V.—THE OBSERVANCE DAY.

§ i (41). *The Observances (in brief).*

Thus have I heard: Once the Exalted One was staying near Sāvatthī, in Anāthapiṇḍika's Park at Jeta Grove. There the Exalted One addressed the monks, saying: 'Monks.'

'Lord,' they replied, and the Exalted One spoke thus:

'Monks, the Observance[1] day, when observed and kept with eight qualifications is very fruitful, of great advantage, very splendid, very thrilling.

Monks, how is it so observed and kept?

Herein, monks, an Ariyan disciple reflects thus: "All their lives arahants abandon taking life and abstain therefrom; they dwell meekly and kindly, compassionately and mercifully to all beings, laying aside stick and sword. I, too, now, during this night and day, will abandon taking life and abstain therefrom. I will dwell meekly and kindly, compassionately and mercifully to all beings and lay aside both stick and sword. So, in this way, I shall follow the example of arahants and keep the Observance." With this first qualification is it kept.[2]

"All their lives arahants abandon taking what is not given and abstain therefrom. They dwell taking what is given, expectant; not stealing, but holding themselves in purity. I, too, now, during this night and day, will act likewise. So, thereby, I shall follow the example of arahants and keep the Observance." With this second qualification is it kept.

"All their lives arahants abstain from living the ungodly life; living the godly life, abiding apart, they abstain from intercourse, the village-practice. I, too, now . . . will act likewise. So, thereby, I shall follow the example of arahants and keep the Observance." With this third qualification is it kept.

"All their lives arahants abandon lying and abstain there-

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[1] *Uposatha.*

[2] *Cf. D.* i, 4, 63; *M.* i, 278; iii, 47; *A.* i, 211; ii, 208; *D.A.* i, 70 *f.*; below, p. 259.

from; speaking the truth, bondsmen to truth, trustworthy, dependable, they deceive no one in the world.[1] I, too, now . . . will act likewise . . . and keep the Observance." With this fourth qualification is it kept.

"All their lives arahants abandon spirituous liquors that cause sloth, and abstain therefrom. I, too, now . . . will act likewise . . . and keep the Observance." With this fifth qualification is it kept.

"All their lives arahants have but one meal (a day), abstaining from food at night and at wrong times. I, too, now . . . will act likewise . . . and keep the Observance." With this sixth qualification is it kept.

"All their lives arahants abstain from looking on at shows and fairs, where there is dancing, singing and music; from wearing, decorating or adorning themselves with garlands, scents and cosmetics. I, too, now . . . will act likewise . . . and keep the Observance." With this seventh qualification is it kept.

"All their lives arahants abandon using large and lofty beds and abstain therefrom; they lie on low beds, couches or strewn grass. I, too, this night and day, abstaining from the using a large or lofty bed, will lie on a low one or on a couch or on strewn grass. So, in this way, I shall follow the example of arahants and keep the Observance." With this eighth qualification is it kept.

Monks, the Observance day, when observed and kept with these eight qualifications is very fruitful, of great advantage, very splendid, very thrilling.'

§ ii (42). *The Observances (in detail).*

(*This Sutta opens by repeatintg* § 41, *though the text is much abridged.*)

'How fruitful, how advantageous, how splendid and how thrilling is the Observance day (when kept)?

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[1] *Cf. D.* iii, 170; *M.* iii, 33. *Saccasandha*: bondsmen to truth; *DA.* i, 73 observes: They put together, join truth with truth. They do not tell lies now and then.

Monks, though one hold power, dominion, sway over these sixteen great peoples, rich with the seven gems, that is to say: The Angas,[1] Magadhas, Kāsis, Kosalas, Vajjis, Mallas, Cetis,[2] Vaṇsas, Pañcālas, Macchas, Sūrasenas, Assakas, Avantis, Gandharas and the Kambojas, yet such power is not worth a sixteenth part[3] of the Observance day kept with the eight qualifications. And why is that? Mean, monks, is the rule of man compared with celestial happiness.

Monks, each fifty years of mankind is but a single night and day to the hosts of the Four Royal devas; their month has thirty of those nights, their year twelve months. The life-span of those devas consists of five hundred celestial years, each equal to that year. This is certain, monks, that when woman or man keep the Observance day with the eight qualifications, they may arise, when the body breaks up after death, among the retinue of the Four Royal devas. So, monks, this is said by me concerning that: Mean is the rule of man compared with celestial happiness.

Monks, each hundred years of mankind is but a single night and day to the devas of the Thirty; their month has thirty of those nights, their year twelve months. The life-span of those devas consists of a thousand celestial years, each equal to that year.[4] This is certain, monks, that when woman or man keep the Observance day with the eight qualifications, they may arise . . . after death among the deva-retinue of the Thirty. So, monks, . . . : Mean is the rule of man compared with celestial happiness.

Monks, each two hundred years of mankind is but a single night and day to the Yāma devas. . . . Their life-span is two thousand celestial years. . . .[5]

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[1] This list recurs at *A.* i, 213; *Nidd.* ii, 247; *cf.* *D.* ii, 200; *Mil.* 350. See Rhys Davids' *Buddh. India*, p. 23; *C.H.I.* i, 172. For the gems see above, p. 55.

[2] Pronounced Chayties.

[3] For like comparison *cf.* *A.* i, 116; *Ud.* 11; *It.* 19; *K.S.* iii, 133 and *passim.*

[4] *Cf.* *D.* ii, 327, where this passage recurs.

[5] The text repeats all in full.

Monks, each four hundred years of mankind is but a single night and day to the Tusita devas. . . . Their life-span is four thousand celestial years. . . .

Monks, each eight hundred years of mankind is but a single night and day to the devas who delight in creating. . . . Their life-span is eight thousand celestial years. . . .

Monks, each sixteen hundred years of mankind is but a single night and day[1] to the devas who have power over others' creations, their month has thirty of those nights, their year twelve months. The life-span of those devas consists of sixteen thousand celestial years, each equal to that year. This is certain, monks, that when woman or man keep the Observance day with the eight qualifications, they may arise, on the breaking up of the body after death, among the retinue of the devas who have power over others' creations. So, monks, this is said by me concerning that: Mean is the rule of man compared with celestial happiness.

> Kill[2] not, nor take what is not given thee,
> Speak ne'er a lie, nor drink strong drink, eschew
> Ungodly living, sinful intercourse,
> At night eat not, nor at unfitting times,
> Refrain from garlands and the use of scents
> And make thy bed upon the grass-strewn ground—
> Indeed this eightfold is th' Observance called,
> Taught by th' Awake, who to ill's end has gone.[3]
> In ordered course the moon and sun sweep on
> Both fair to see and luminous. While through
> The sky they move, they gild the clouds and gloom
> Dispel; o'er every realm they shed their rays—
> Within this earth are treasures found: gems, pearls,

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[1] *Cf. Psalms* xc, 4.

[2] The whole of these verses recur at *A.* i, 214; the first eight lines of the text (and translation) at *Sn.* 400-1; see *Sn.A.* 377. There is no comment to our text, but see *Mp.* 467 *ad A., loc. cit.*

[3] Our text reads *dukkhantagunā*, with *Sn.* and *SnA.*, where the explanation is *vaṭṭadukkhassa antagatena*. There is a reading at *Sn.* *-guṇā*; at *A.* i. it is *-guṇaŋ* (? for *ā*); so we might translate: by him whose nature is to end ill; *cf.* above, p. 69.

The beryl, luck-stone,[1] singī[2] gold, and golds
Called jāta, kañcana and haṭaka—
But not a sixteenth part the worth are they
Of the Observance kept—like sheen of moon[3]
To all the starry host 'tis in compare.
Wherefore the virtuous woman, moral man,
Who keep th' Observance day in these eight ways,
Make merit yielding happiness and come,
Blameless, unto the blissful heaven-world.'

§ iii (43). *Visākhā.*

Once . . . at Sāvatthī, in Eastern Park at the terraced house of Migāra's mother . . . to Visākhā,[4] the mother of Migāra, the Exalted One (*repeated Sutta* 42 *and the gāthā*[5]).

§ iv (44). *Vāseṭṭha.*

Once . . . at Vesālī . . . at the Gabled Hall in Mahāvana, the Exalted One (*repeated Sutta* 42 *and the gāthā*) to Vāseṭṭha,[6] the lay-disciple, as he sat at one side.

And when he had so spoken, Vāseṭṭha said to the Exalted One:

'Lord, if my near and dear kinsfolk were to keep the Observance day, with the eightfold qualifications, it would be for their benefit and happiness for many a day.

Lord, if all the nobles were thus to keep the Observance day . . . if all the brāhmans . . . the tradesfolk[7] . . . and

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[1] *Bhaddakaŋ*; *Mp. laddhakaŋ* (?).

[2] *Mp.* 467 explains these thus: *Singī* is gold found in nuggets, the shape of horns; *kañcana*, gold from the hills; *jāta*, the golden colour of the Buddha; *haṭaka* (or *hāṭaka*), gold collected by ants.

[3] *Candappabhā tāragaṇā va sabbe*, but I think this must refer to the frequent simile; *K.S.* iii, 133; *A.* v, 22 and *passim*.

[4] For the life of this lay-disciple see *A.A.* i, 404. She was called the chief among the women alms-givers; *A.* i, 26. See *Sisters* 16.

[5] The text repeats in full.

[6] His name is not in the list at *A.*; he may be the brāhman of the *Tevijja Sutta*; see *Dial.* i, 300; iii, 77, *n.* 3.

[7] *Vessa* and *sudda*.

the labourers were thus to keep the Observance day it would be for their benefit and happiness for many a day.'

'It is just as you say, Vāseṭṭha, . . . And if the deva world, with its Māras and Brahmās, or the world of mankind, with its recluses and godly men, its devas and men, were thus to keep the Observance day, it would be for their benefit and happiness for many a day.

'Vāseṭṭha, even if these great Sal[1] trees were thus to keep the Observance day, it would be for their benefit and happiness for many a day, provided they were to act consciously—then what need to speak of mankind !'[2]

§ v (45). *Bojjhā.*[3]

Once . . . at Sāvatthī, in Anāthapiṇḍika's Park at Jeta Grove, the Exalted One (*repeated Sutta* 42 *and the gāthā*) to Bojjhā, the lay-disciple, as she sat at one side.

§ vi (46). *The venerable Anuruddha.*

Once the Exalted One was dwelling at Kosambī in Ghosita Park.[4]

Now the venerable Anuruddha had gone apart during the noon-day rest; and there, there came to him a host of lovely fairies,[5] who saluted and stood at one side. Thus standing, they addressed the venerable one and said: 'Master Anuruddha, we are the fairies of lovely form. In three degrees we wield power and have dominion: We can assume in a trice[6] any colour we desire; we can produce in a trice any sound we desire; we can obtain in a trice any happiness we desire. We, Master Anuruddha, are the fairies of lovely form and in these three degrees we have power and dominion.'

Then the venerable Anuruddha thought: 'Oh that these fairies would become all blue, with blue faces, blue garments

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[1] *Mahāsālā. Comy.* Before him stood two Sal trees.

[2] *Cf. A.* ii, 194.

[3] I find no mention of this lay-disciple except below, p. 229. The *Comy.* is silent. The name means 'wisdom.'

[4] Above, p. 21.

[5] *Devatā*, lit. deities.

[6] *Ṭhānaso.*

and blue finery!' And those fairies, knowing his thoughts, became all blue, with blue faces, blue garments and blue finery. Then he thought: 'Oh that they would become all yellow . . . all red . . . all white, with white faces, white garments and white finery!' And at each thought they became so.

Now some of the fairies sang, some danced and some clapped[1] their hands. [2]Just as the five instruments of music, when well attuned, well played[3] and properly struck by the skilled, yield a sound at once sweet and charming, alluring, lovable and bewitching; even so was the music of those fairies, all bedecked, at once sweet and charming, alluring,[4] lovable and bewitching.

But the venerable Anuruddha kept his senses under control.[5]

Then thought the fairies: "Master Anuruddha is not enjoying this," and immediately vanished.

At eventide, the venerable Anuruddha arose from solitude and came where the Exalted One was; and after saluting, he sat down at one side. So seated, (*he told the Exalted One all that had happened, adding*:) "Lord, how many qualities have women, who, on the breaking up of the body after death, are reborn among the fairies of lovely form?"

Eight qualities have women, Anuruddha, who after death are reborn among the fairies of lovely form. What eight?

Herein, Anuruddha, the husband to whom her parents give her, out of love for her, seeking her good, in loving kindness

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[1] *Accharikaŋ vādesi. Comy. pāṇitalaŋ vādesi*; *P.E.D. s.v. accharika* (referring to this passage), to make heavenly music; deriving it from Vedic *apsaras*, a water nymph. But with *Bu.* I take it from *accharā* (1), as in *accharaŋ paharati*, to snap the fingers. Dancing in a circle, singing and clapping the hands is a common performance by Indian Tamil women.

[2] This simile recurs at *D.* ii, 172, 183 (*Dial.* ii, in both places, translates *pañca*, seven). *Comy.* here gives the five kinds of drums; see *P.E.D. s.v. turiya.*

[3] *Su-ppaṭippa-tāḷita*, so also Andersen, *J.P.T.S.*, '09; but *D.*, *loc. cit.*, *S.e.* of *A.* and *Comy. -ppaṭipa*; *P.E.D.* omits.

[4] *Kamanīyo.* The *Comy.* and *S.e.* have alternatively *khamanīyo.*

[5] *Indriyāni okkhipi. Comy. indriyāni heṭṭha khipi, na akkhini ummīletvā olokesi.*

and fond regard,—she will get up before him, retire after him, be obedient to his wishes, lovely in her ways and gentle in speech.[1]

Whosoever is honoured by her husband as mother, father, recluse or godly man, such she reverences, honours, esteems and respects; on their arrival she proffers a seat and water.

Whatever her husband's home industries, whether in wool or cotton, therein she is deft and nimble; gifted with an inquiring turn of mind into all such undertakings, she is able to arrange and carry them out.

Of whatever her husband's household consists—slaves, messengers or workfolk—she knows the work of each by what has been done; she knows their remissness by what has not been done; she knows the strength and the weakness of the sick; she divides the hard and soft food, each according to his share.

When her husband brings home money, corn, silver or gold, she keeps it secure by watch and ward; and of it she is no robber, thief, carouser, wastrel.

She is a lay-disciple, who has found refuge in the Buddha, in Dhamma and in the Order.

She keeps the precepts, abstaining from taking life, from stealing, from fleshly lusts, from lying, from drinking strong drink, the cause of sloth.

She is charitable, dwelling at home with heart purged of the stain of stinginess; given over to charity, open-handed, taking delight in giving, yoke-mate to asking, she finds joy in almsgiving.[2]

These, Anuruddha, are the eight qualities women have, who, after death, are reborn among the fairies of lovely form.

> Active, alert to cherish him alway,
> Not to that man who brings her every joy[3]
> She offers slight, nor will a good wife move
> To wrath her husband by some spiteful word;
> And she reveres all whom her lord doth honour—

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[1] *Cf. A.* iii, 37. [2] *Cf.* above, p. 4.

[3] *Sabba-kāma-haraŋ. Comy. ad A.* iii, *-dadaŋ*.

For she is wise. Deft, nimble, up betimes,
She minds his wealth amid his folk at work
And sweetly orders all. A wife like this,
Who with her husband's wish and will complies,
Is born again where lovely devas dwell.'

§ vii (47). *Visākhā.*

Once . . . at Sāvatthī, in Eastern Park at the terraced house of Migāra's mother . . . to Visākhā . . . the Exalted One spoke in like manner (*repeating Sutta* 46 *and the gāthā*[1]).

§ viii (48). *Nakulamātā.*

Once . . . in the Bhagga country, on Crocodile Hill at the Deer Park in Bhesakaḷā Grove . . . to Dame Nakulamātā[2] . . . the Exalted One spoke in like manner (*repeating Sutta* 46 *and the gāthā*[1]).

§ ix (49). *Of this world here* (*a*).

Once, while the Exalted One dwelt at Sāvatthī, in Eastern Park at the terraced house of Migāra's mother, Visākhā visited him . . . and the Exalted One said to her:

'Endowed with four qualities, Visākhā, womenfolk win power in this world; this world is in their grasp.[3] With what four?

Herein, Visākhā, a woman is capable at her work; she manages the servants; in her ways she is lovely to her lord; she guards his wealth.

And how, Visākhā, is a woman capable at her work?

Whatever her husband's home industries, whether in wool or cotton, therein she is deft and nimble;[4] gifted with an

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[1] The text gives an abridged version of these suttas, but the *gāthās* in full.

[2] At *A.* i, 26 she is called the chief of those who may be trusted; for her life see *A.A.* i, 457.

[3] *Ayaŋ sa loko āraddho hoti.* *Comy.* *ayam assā loko karaṇamattāya āraddhattā paripuṇṇattā, āraddho hoti paripuṇṇo.* See Hardy's note, p. 477, of *A.* iv; *S.e.* omits *sa* ; *Comy.* *ayaŋ sā.*

[4] *Analasa*, lit. not lazy.

inquiring turn of mind into all such undertakings, she is able to arrange and carry them out. In this way a woman is capable at her work.

And how does she manage the servants?

Whatever her husband's household consists of—slaves, messengers or workfolk—she knows the work of each by what has been done; she knows their remissness by what has not been done; she knows the strength and the weakness of the sick; she divides the hard and soft food, each according to his share. In this way she manages the servants.'

And how is she lovely in her ways to her lord?

What her lord reckons to be unlovely, that she would not commit for very life's sake. Thus she is lovely in her ways to her lord.

And how does she guard his wealth?

Whatever money, corn, silver or gold her husband brings home, she keeps it secure by watch and ward; and of it she is no robber, thief, carouser or wastrel. In this way she guards his wealth.

Endowed with these four qualities, Visākhā, womenfolk win power in this world, this world is in their grasp.

Endowed with four qualities, Visākhā, womenfolk win power in the next world, the next world is in their grasp. With what four?

Herein, Visākhā, a woman is accomplished in faith, virtue, charity and wisdom.

And how is she accomplished in faith?

She has faith and believes in the awakening of the tathāgata, thinking: "Of a truth he is the Exalted One, arahant, fully awake, abounding in wisdom and righteousness, the well-farer, world-knower, incomparable tamer of tamable men, teacher, the awakened of devas and men, the Exalted One." Such is her faith.

And how is she accomplished in virtue?

She abstains from taking life, from stealing, from the lusts of the flesh, from lying and from drinking liquor, the cause of sloth. Such is her virtue.

And how is she accomplished in charity?

She dwells at home with heart purged of the stain of avarice, given over to charity, open-handed, delighting in giving, yoke-mate to asking, she finds joy in almsgiving. Such is her charity.

And how is she accomplished in wisdom ?

She is wise and is endowed with wisdom into the way of the rise and fall of things, with Ariyan penetration of the way to the utter destruction of ill. Such is her wisdom.

Endowed with these four qualities, Visākhā, womenfolk win power in the next world, the next world is in their grasp.

Deft, capable, she manages amid
His folk at work, minding her husband's wealth,
Sweet in her ways; and she is virtuous,
Believing, kind and bountiful; she clears
The onward Way[1] to faring well hereafter.
They say a woman who is so endowed,
With these eight states, is virtuous indeed
And truthful, just. And where these eight unite,
Blessed sixteenfold,[2] that virtuous devotee
Is born again where lovely devas dwell.'

§ x (50). *The same* (*b*).

(*The Exalted One repeats Sutta* 48 *and gāthā to the monks.*)

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[1] *Niccaŋ maggaŋ*, or, inward Way.

[2] *Comy.* eight in this world and eight in the next.

CHAPTER VI.—THE GOTAMID[1]

§ 1 (51). *Mahāpajāpatī, the Gotamid.*[2]

Once, while the Exalted One was staying among the Sakyas, in Banyan Tree Park at Kapilavatthu, Mahāpajāpatī, the Gotamid,[3] came and visited him and, after saluting, stood at one side.

Thus standing, she said to the Exalted One: 'Lord, well were it that womenfolk should be allowed to go forth from the home to homeless life into the discipline of Dhamma, declared by the tathāgata.'

'Enough, O Gotamid! Set not your heart upon the going forth of women from the home to the homeless life into the discipline of Dhamma, declared by the tathāgata.'

(*But Mahāpajāpatī besought him a second and a third time in like manner, but the Exalted One replied as before.*)

Then Mahāpajāpatī, the Gotamid, seeing that the Exalted One would not permit women to go forth from the home . . . sad, sorrowful, in tears and sobbing, saluted him and departed, keeping him on her right.

Now the Exalted One, when he had stayed at Kapilavatthu as long as he desired, set out on a jounrey to Vesālī and in due course, going from place to place, arrived there.

And the Exalted One dwelt near Vesālī in Mahāvana at the Gabled Hall.

Then Mahāpajāpatī, the Gotamid, having had her hair cut off and donned yellow robes, set out with a large company of

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[1] Our text: *Sa-ādhānavaggo*, but *Comy.* with *v.l.* as rendered.

[2] This sutta recurs at *Vin.* ii, 253 (*S.B.E.* xx, 320); for the Tibetan version see Rockhill's *Life*, p. 60 *f.* See also Thomas's *Life*, 108 *f.*

[3] At *A.* i, 25 she is called the chief of the nuns in respect to seniority; for her life see *A.A.* i, 337. She was Nanda's mother (above, p. 112, *n.* 5); and Pajāpatī's visit, according to the *Comy.* here, occurred just after Nanda's ordination; for details see *A.A.* i, 315 *f.*, or for a short summary, Gooneratne's *trsl.* of *A.* i, p. 32. The *Comy.* calls the town Kapilapura.

Sakyan women for Vesālī;[1] and in due course they drew near to the Gabled Hall in Mahāvana near Vesālī. And Mahāpajāpatī stood outside the door, her feet swollen[2] and her limbs covered with dust, sad and sorrowful, sobbing and in tears.

Now the venerable Ānanda saw her thus standing, with swollen feet . . . and in tears, and said to her: 'Wherefore, Gotamid, do you stand . . . sad and sorrowful . . . outside the door?'

'It is because, reverend[3] Ānanda, the Exalted One will not allow women to go forth from the home to the homeless life into the discipline of Dhamma, declared by the tathāgata.'

'Then wait[4] here, Gotamid, until I have asked the Exalted One to allow women to go forth from the home. . . .'

And the venerable Ānanda went unto the Exalted One and saluted and sat down at one side. So seated, he spoke thus: 'Lord, Mahāpajāpatī, the Gotamid, stands outside at the door, her feet swollen and her limbs covered with dust, sad and sorrowful, sobbing and in tears, saying: "The Exalted One will not allow women to go forth. . . ." Lord, well were it that women should be allowed to go forth from the home . . . into the discipline of Dhamma, declared by the tathāgata!'

'Enough, Ānanda, set not your heart upon the going forth of women from the home. . . .'

(*A second and a third time Ānanda besought*[5] *him in like manner but the Exalted One gave the same reply.*)

Then thought the venerable Ānanda: 'The Exalted One will not allow women to go forth from the home. . . . What

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[1] According to V. A. Smith's map in Watters' *Chwang*, the distance between these two places is roughly 200 miles, as the crow flies; the Chinese pilgrim travelled via Rāmagāma, Kusinārā and Benares, a very wide detour. A near way must have followed the Hiraññavatī (the Gandak) river.

[2] *Suna*; see p. 470 of the text; the *S.e.* of the *Comy.* reads *phoṭo* for *pāṭo*.

[3] *Bhante*.

[4] The text reads *hoti* for *hohi*.

[5] After the Buddha's death, Ānanda was charged before the Council of Rājagaha with the offence of having persuaded the Buddha to allow women to become nuns, thereby causing the decay of the Order. See *Vin.* ii, 289.

if I were to ask the Exalted One in another way. . : .' And he spoke thus: 'Lord, if women go forth from the home to the homeless life into discipline of Dhamma, declared by the tathāgata, can they realize the fruit of Stream-winning, of Once-returning, of Non-returning and of Arahantship?'

'They can, Ānanda. . . .'

'Lord, if they can . . . since Mahāpajāpatī has been of great service to the Exalted One—for as his aunt, nurse and foster-mother,[1] she gave him milk, when the Exalted One's mother died—well were it that women should be allowed to go forth. . . .'

'If, Ānanda, Mahāpajāpatī, the Gotamid, receive these eight cardinal rules, it shall be for her the acceptance:[2]

Though she has been accepted a hundred years, a nun must pay respect, raise her hands in salutation, rise up from her seat and salute a monk, who has but that day been accepted. This is a rule to be honoured, respected, revered, venerated and never to be transgressed during her life.

A nun must not spend the rainy season where there is no resident monk. This is a rule . . . never to be transgressed. . . .

Twice a month a nun must question the Order concerning the date of the Observance day and the next time of preaching. This is a rule . . . never to be transgressed. . . .

After the rainy season a nun must keep the [3]"Invitation Festival" before both Orders in respect to three matters: those seen, those heard and those suspected. This is a rule[4] . . . never to be transgressed. . . .

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[1] *Vin.* ii, 255 here adds *khīrassa dāyikā*; the *S.e.* of *A.* also omits. For the full story of this incident see *J.* i, 49; Warren's *Buddhism* 42.

[2] *Upasampadā*. The *Comy.* observes that both 'going forth' and full ordination is to be understood.

[3] *Pavāraṇā*. It was the name given to the festival held at the termination of *Vassa*, the Buddhist Lent. It was an occasion for mutual confession of shortcomings between members of the Order. It appears to have lasted only one day.

[4] The Commentator observes that he only briefly here deals with these eight and refers to the *Samanta-pāsādikā* for the full *Comy.*

A nun guilty of a serious offence must undergo a penance before both Orders for the half-month. This is a rule . . . never to be transgressed. . . .

After training for two rainy seasons in the six rules,[1] a nun must seek full acceptance of both Orders. This is a rule . . . never to be transgressed. . . .

Not on any pretext must a nun revile or abuse a monk. This is a rule . . . never to be transgressed. . . .

From today, Ānanda, admonition[2] by nuns of monks is forbidden, but admonition of nuns by monks is not forbidden. This is a rule to be honoured, respected, revered, venerated and never to be transgressed during life.

If Mahāpajāpatī receive these eight cardinal rules, it shall be for her the acceptance.'

Now when the venerable Ānanda had learnt these eight rules from the Exalted One, he went to Mahāpajāpatī (*and told her all the Exalted One had said. And she answered him and said :*)

'Reverend Ānanda, just[3] as a woman or man, young and tender in years and fond of dress, would, after washing the head, receive with both hands a garland of lotus flowers, of jasmine flowers or of some sweet-scented creeper and place it on top of the head; even so I, sir, receive these eight cardinal rules, never to be transgressed all my life.'

Then the venerable Ānanda returned to the Exalted One, saluted him and sat down at one side. So seated, he said: 'Lord, Mahāpajāpatī, the Gotamid, has received the eight rules. . . .'

'If, Ānanda, women had not been allowed to go forth from the home to the homeless life into the discipline of Dhamma, declared by the tathāgata, then long would have lasted the

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[1] *Comy.* The six rules (for novices), eating at wrong times, etc.

[2] *Vacanapatha. Comy. ovādânusāsanadhammakathā*; see Rhys Davids at *S.B.E.* xx, 324, whom I follow. *P.E.D. s.v.* 'the (five) ways of speech' for which see *M.* i, 126; but this will not suit the context. F. L. Woodward in *Some Sayings* 122: 'The right of a sister to have speech among brethren.'

[3] Besides at *Vin., loc. cit.*, this simile recurs at *M.* i, 32.

godly life; for a thousand years would Saddhamma have lasted. But now, Ānanda, since women have gone forth . . . not for long will the godly life last; now, Ānanda, just for five hundred years will Saddhamma last.

Just as those clans, that have many women and but few men, easily fall a prey to robbers and pot-thieves;[1] even so, Ānanda, in whatever discipline of Dhamma women are allowed to go forth from the home to the homeless life that godly life will not last long.

Just as when the disease known as "white-as-bones"[2] falls upon a field of ripened rice, that field does not last long; even so, Ānanda, in whatever discipline of Dhamma women are allowed to go forth . . . that godly life will not last long.

Just as when the disease known as "red-rust"[3] falls upon a field of ripened sugar-cane, that field does not last long; even so, Ānanda, in whatever discipline of Dhamma women are allowed to go forth . . . that godly life will not last long.

And now, Ānanda, just[4] as a man might build a dyke to a great reservoir, with a view to the future, so that no water could pass beyond it; even so I, Ānanda, with a view to the future, have laid down for nuns these eight cardinal rules, which must not be transgressed so long as they live.'

§ ii (52). *He who may advise.*

Once, while the Exalted One was staying at the Gabled Hall in Mahāvana near Vesālī, the venerable Ānanda came to him and saluted and sat down at one side. So seated, he spoke thus

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[1] *Comy.* has the same remark as on the *Vin.* passage, quoted in the translation, *op. cit.* 325: 'With lamps lit in pots they search for booty.' The simile recurs at *S.* ii, 264 (*K.S.* ii, 176), and in the Tibetan version, see *Rockhill, loc. cit.*

[2] *Setaṭṭhika,* perhaps mildew. *Comy.* explains thus: Some insect (*pāṇako*) bores the stem and the head of the paddy is not able to get the sap.

[3] The text reads *mañjiṭṭhika,* with *v.l. mañje-*. *Comy.* and *S.e.* with *v.l.* The former explains: The end of the cane is red.

[4] *Cf.* like similes at *M.* iii, 96; *A.* iii, 28.

to the Exalted One: 'Lord, how many qualities must a monk have to be considered the spiritual adviser[1] of nuns?'

'A monk, Ānanda, must have eight qualities. . . . What eight?

Herein, Ānanda, a monk is virtuous . . . he undertakes and trains himself in the precepts. He is learned . . . the doctrines he has fully understood in theory.[2] To him both Obligations have been properly and fully handed down, sectioned, regulated and resolved into sutta and into detail.[3] He has a pleasant voice, his enunciation is good, his speech is urbane, distinct, free from hoarseness and informative.[4] He is able to instruct, incite, rouse and gladden the Order of the nuns with religious discourse. Generally, he is dear to and liked by the nuns. Previous to his taking this Exalted One as his authority for going forth, for donning the yellow robe, he has been guilty of no serious crime. He has been ordained twenty years or more.

A monk, Ānanda, must have these eight qualities to be considered a spiritual adviser of nuns.'

§ iii (53). *Dhamma in brief.*[5]

Once . . . in the Gabled Hall . . . at Vesālī, Mahāpajāpatī, the Gotamid, . . . spoke thus to the Exalted One:

'Well were it for me, lord, if the Exalted One would teach me Dhamma briefly, so that after hearing the Exalted One's word I might dwell alone, secluded, earnest, zealous and resolute.'

'Those things of which you know thus: These things lead to passion, not to release therefrom; these to bondage, not to release therefrom; these to the piling up[6] (of rebirth), not to

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[1] The text prints *bhikkhuno'vādako*, a monk's adviser; but the sense requires *bhikkhun-ovādako*, a nun's adviser.

[2] Above, p. 105.

[3] Above, p. 95.

[4] This passage recurs at D. i, 115 (see *D.A.* i, 282); *A.* ii, 97; iii, 114; v, 155 and *passim*.

[5] *Cf.* the whole of this sutta with VII, § 79 (p. 96 *f.*) above.

[6] *Ācayāya. Comy. vaṭṭassa vaḍḍhanatthāya. Bu.* adds that Mahāpajāpatī attained arahantship by this exhortation. The sutta recurs at *Vin.* ii, 258.

the dispersion thereof; these to wanting much, not to wanting little; these to discontent, not to contentment; these to sociability, not to solitude; these to indolence, not to exertion; these to luxury,[1] not to frugality—of these things hold definitely: This is not Dhamma; this is not the discipline; this not the word of the Teacher.

But as to those things, O Gotamid, which you know lead to dispassion, to release from bondage, to the dispersion of rebirth, to wanting little, to contentment, to solitude, to exertion and to frugality (*and in no case to their opposites*), be assured that they are Dhamma, the discipline and the word of the Teacher.'

§ iv (54). *Longknee, the Koḷiyan.*[2]

Once the Exalted One was dwelling among the Koḷiyans,[3] at their market-town called Kakkarapatta. There Longknee, the Koḷiyan clansman, visited the Exalted One and, after greeting him, sat down at one side. So seated, he spoke thus to the Exalted One:

'Lord, we householders are immersed in the round of pleasure; we are cumbered with bed-mate and sons; we delight in the muslins from Benares and in sandalwood; we deck ourselves with flowers, with garlands and cosmetics; we enjoy the use of both silver and gold. Lord, to such as us, let the Exalted One also teach Dhamma; teach the things which will be to our advantage and for our happiness here on earth, for our advantage and happiness in the world to come!'

'These four conditions, Tigerfoot, lead to a clansman's advantage and happiness here on earth. What four?

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[1] *Dubbharatāya*; so *Vin.*, but *Comy.* and *S.e.* *dubh-*; *Comy.* glosses, *dupposanatthāya*. Rhys Davids translates: hard to satisfy, difficult to support.

[2] *Dīghajānu*; this no doubt was his nickname (see *Dial.* i, 193); his family name was Byagghapajja (Tigerfoot); see *D.A.* i, 262; *C.H.I.* i, 178; Thomas's *Life*, p. 7 *f.*, where *D.A.* is translated.

[3] The Koḷiyans were members of Vajjian Confederacy; see above VII, § 19, and were of Sakyan origin, having their capital at Rāmagāma, about 40 miles east of Kapilavatthu (*Chwang.* ii, 20). *Kakkarapatta* means jungle-cock's feather.

Achievement in alertness, achievement in wariness, good company and the even life.

And what, Tigerfoot, is achievement in alertness? Herein, by whatsoever activity a clansman make his living, whether by the plough, by trading or by cattle-herding, by archery or as a rajah's man, or by any of the crafts[1]—he is deft and tireless; gifted with an inquiring turn of mind into ways and means, he is able to arrange and carry out his job.[2] This is called achievement in alertness.

And what, Tigerfoot, is achievement in wariness? Herein, whatsoever wealth a clansman get together by work and zeal, collect by the strength of his arm, earn by the sweat of his brow and justly obtain in a lawful manner[3]—such he husbands by watch and ward, thinking: "Now how can I arrange so that rajahs may not get this wealth out of me, nor thieves filch it, nor fire consume it, nor water carry it off, nor ill-disposed heirs make off with it?" This is called achievement in wariness.

And what, Tigerfoot, is good company? Herein, in whatsoever village or market-town a clansman dwell, he consorts, converses, engages in talk with householders[4] or householders' sons, young men reared in virtue, old men old in virtue,[5] full of faith, virtue, charity and wisdom.[6] He emulates the fullness of faith in such as are full of faith; he emulates the fullness of virtue in such as are full of virtue; he emulates the fullness of charity in such as are full of charity; he emulates the fullness of wisdom in such as are full of wisdom. This is called good company.

And what, Tigerfoot, is the even life? Herein a clansman while experiencing both gain and loss in wealth, continues his

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[1] *Cf. M.* i, 85. [2] Above, p. 179. [3] *Cf. A.* ii, 67; iii, 45, 76.

[4] See *S.B.E.* xi, 257 *n.*

[5] The text reads *daharā vā vuddhasīlino vuddhā vā vuddhasīlino*, one MS. omitting the last three words; the *S.e.* reads *-sīlā* for *-sīlino* in the second place. *Cf. Soṇadaṇḍo sīlavā vuddhasīlī vuddhasīlena samannāgato* at *D.* i, 114; see *D.A.* i, 282. *Comy. Vaḍḍhitasīlā vuddhasamācārā* (*v.l. suddha-*).

[6] These four lead to happiness in the next world; see below.

business serenely, not unduly elated or depressed. Thinks he: "Thus my income, after deducting the loss, will stand (at so much) and my outgoings will not exceed my income." [1]Just as one who carries scales, or his apprentice, knows, on holding up the balance, that either by so much it has dipped down or by so much it has tilted up; even so, Tigerfoot, a clansman experiencing both gain and loss continues his business serenely, neither unduly elated nor unduly depressed, but realizes that after allowing for the loss his income will stand at so much and that his outgoings will not exceed his income. If, Tigerfoot, this clansman have but small earnings and live on a grand scale, it will be rumoured of him: This clansman eats his wealth like a fig-tree glutton.[2] And if his earnings be great and he live meanly, rumour will say of him: This clansman will die like a starveling.[3] Wherefore this clansman . . . continues his business serenely . . . knowing that his outgoings will not exceed his income. This is called the even life.

Tigerfoot, the four channels[4] for the flowing away of amassed wealth are these: looseness with women, debauchery in drinking, knavery in dice-play and friendship, companionship and intimacy with evil doers. Just as in the case of a great reservoir with only four inlets and only four outlets, if a man should close the inlets and open the outlets and there should be no proper fall of rain, a lessening is to be expected in that great reservoir and not an increase; even so, Tigerfoot, there are these four channels for the flowing away of amassed wealth: looseness with women, debauchery in drinking,

[1] This simile recurs below twice where the sutta is repeated. There is a scale-simile at *Th.* i, 107, where the elder Dhammasava is said to weigh (the matter of) going forth. *P.E.D.* omits the compound *tulādhāra*; *Childers* gives also the meaning, jeweller.

[2] *Udumbarakhādika*. *Comy.* explains that when one shakes the fig-tree, wishing to eat the fruit thereof, much fruit falls, a large amount of which is wasted.

[3] *Ajaddhumārika*. *Comy.* simply *anāṭhamaraṇaṃ*; *S.e.* spells *ajaddhū*.

[4] At *D.* iii, 182 six are given; *cf. D.* i, 101; *A.* ii 166; also *Sn.* 106; *J.* iv, 255.

knavery in dice-play and friendship, companionship and intimacy with evil doers.

Tigerfoot, the four channels for the flowing in of great wealth are these: abstinence from looseness with women, from debauchery in drinking, from knavery in dice-play and having friendship, companionship and intimacy with the good. Just as in the case of the great reservoir, with only four inlets and only four outlets, if a man should open the inlets and close the outlets and if there should be a proper fall of rain, an increase may be expected in that great reservoir and not a lessening; even so, Tigerfoot, there are these four channels for the flowing in of great wealth: abstinence from looseness with women, from debauchery in drinking, from knavery in dice-play and the friendship, companionship and intimacy with the good.

These, Tigerfoot, are the four conditions, which lead to a clansman's advantage and happiness here on earth.

These four conditions, Tigerfoot, lead to a clansman's advantage and happiness in the world to come. What four?

Achievement[1] in faith, achievement in virtue, achievement in charity and achievement in wisdom.

And what is achievement in faith? Herein a clansman has faith and believes in the awakening of the tathāgata, thinking "He of a truth is the Exalted One. . . ." This is called achievement in faith.

And what is achievement in virtue? Herein a clansman abstains from taking life. . . . This is called achievement in virtue.

And what is achievement in charity? Herein a clansman dwells at home with heart purged of the stain of avarice. . . . This is called achievement in charity.

And what is achievement in wisdom? Herein a clansman is wise and is endowed with wisdom. . . . This is called achievement in wisdom.

These, Tigerfoot, are the four conditions, which lead to a clansman's advantage and happiness in the world to come.

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[1] *-sampadā*, rendered, p. 162, by 'perfection'; and 'full,' 'fullness,' p. 188; at 179 'accomplished.'

[1]Up and alert about his task and toil,
A careful man, he minds his wealth and lives
The even life; and he is virtuous,
Believing, kind and bountiful; he clears
The onward Way[2] to faring well hereafter.
Thus for the believing home-seeker eight states
Have been declared by him whose name is Truth'[3]
As leading unto happiness both here and then,
To bliss hereafter and to welfare now.
This is the standard[4] for a householder,
For merit grows by generosity.'

§ v (55). *Ujjaya, the brāhman.*

Now Ujjaya,[5] the brāhman, visited the Exalted One and greeted him and, after exchanging compliments of friendliness and courtesy, sat down at one side. So seated, he spoke to the Exalted One thus:

'Master Gotama, we are desirous of going abroad. Let Master Gotama teach us such Dhamma as may be to our advantage and happiness in this world, to our advantage and happiness in the next.'

(*And the Exalted One repeated the foregoing sutta and gāthā to him.*)

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[1] This gāthā provides a good example of how probably many verses came into being; thus the first line (of the text) recurs at *J.* vi, 297, with the last word reading *vicakkhaṇo* for *vidhānavā*, which recurs a little higher up, p. 287; *cf. S.* i, 214; the second half of the second line recurs at *A.* iv, 266 and 271; the third line at *A.* iv, 271, and the second half of it at *S.* i, 34; the fourth line and first half of the fifth also at *A.* iv, 271; the second half of the latter at *Sn.* 188; and the seventh line recurs at *D.* ii, 240; *A.* iii, 354. See Mrs. Rhys Davids' remarks at *Vism.* 765.

[2] *Niccaŋ maggaŋ.*

[3] *Saccanāma. Comy. Buddhattā yeva buddho-ti evaŋ avitathanāmena; cf.* comment at *Pv.A.* 231.

[4] *Gahaṭṭhāna.*

[5] This brāhman's name recurs at *A.* ii, 42, but the *Comy.* is silent in regard to him at both places. I do not find his name elsewhere.

§ vi (56). *Fear.*

'Monks, fear is a term for the lusts;[1] ill is a term for the lusts; disease is a term for the lusts; blain is a term for the lusts; barb is a term for the lusts; bond is a term for the lusts; bog is a term for the lusts; womb is a term for the lusts.

And wherefore, monks, is fear a term for the lusts?

Monks, since whosoever be bound by the passion of impulse, infatuated by the passion of lust, is neither free from fear in this world, nor free from fear in the world to come; therefore fear is a term for the lusts.

And wherefore, monks, are ill . . . disease . . . blain . . . barb . . . bond . . . bog . . . and womb terms for the lusts?

Monks, since whosoever be bound by the passion of impulse, infatuated by the passion of lust, is neither free from . . . any of these in this world, nor in the world to come; therefore they all . . . are terms for the lusts.

> [2]Fear, ill, disease, blain, barb, bond, bog and womb
> Alike[3] are lusts, clinging to which the wordling,
> Steeped in delights, goes to the womb again:
> But when an ardent monk relaxes not
> Rapt watchfulness, by crossing o'er the bog
> So hard to pass—'tis such an one beholds[4]
> Poor trembling folk o'erwhelmed by birth and eld.'

§ vii (57). *Those worthy of offerings (a).*

'Monks, a monk who is endowed with eight qualities is worthy of offerings, worthy of gifts, worthy of oblations, meet to be reverently saluted, the world's peerless field for merit.

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[1] *Cf. A.* iii, 310, where this sutta occurs for six, *sallaŋ* and *gabbho* being omitted, the first two lines of the gāthā are also similar; *cf.* also *Sn.* 51; *K.S.* iii, 143.

[2] I am indebted to F. L. Woodward for this translation.

[3] *Ubhayaŋ* both. *Comy. Bhayañca dukkhañca, bhayañca rogañca . . . bhayañca gabbho ca-ti evaŋ ubhayaŋ ete kāmā pavuccanti. Ad A.* iii: *Saṅgo paṅko ca idam pi ubhayaŋ.*

[4] *Cf. Dhp.* 28.

What eight ?

Herein a monk is virtuous . . . learned . . . has good friends, companions and intimates; holds right views and is endowed with wisdom; attains at will, easily and without difficulty to those pleasant states of living, even in this life, the four musings wholly mental; remembers divers past dwellings, that is to say: one birth, two births and so forth . . . ; remembers his mode of living, in detail, in past dwellings; knows by the deva eye, purified and surpassing that of mankind, the course of beings in accordance with their deeds; destroying the cankers, he abides in complete realization thereof. . . .

Monks, a monk who is endowed with these eight qualities, is worthy of offerings . . . the world's peerless field for merit.'

§ viii (58). *The same* (*b*).

'. . . (other) eight. . . .

Herein a monk is virtuous . . . learned . . . dwells strenuous, steadfast, energetic, shirking not the burden of righteousness; a forest-dweller, having his bed and seat apart from mankind; [1]enduring likes and dislikes, dwelling in continuous mastery of dislikes which arise; enduring fear and dismay, dwelling in continuous mastery of fear and dismay which arise; attaining to . . . the four musing states; destroying the cankers. . . .

. . . He who is endowed with these eight is worthy. . . .'

§ ix (59). *The eight persons* (*a*).

'Monks, there are these eight[2] persons worthy of offerings . . . the world's peerless field for merit. What eight ?

The Streamwinner, he who attains to the realization of the fruit of Streamwinning, the Once-returner, he who attains to the realization thereof, the Non-returner, he who attains to the realization thereof, the Arahant, and he who attains to Arahantship.

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[1] *Cf. M.* i, 33; *A.* v, 132.

[2] This set recurs at *D.* iii, 255; *cf. K.S.* i, 297 for the gāthā.

Monks, these are the eight persons worthy of offerings. .

Lo ! Four there are who travel [on the Way],
And there are four who in fruition stand:
This the community,[1] upright become,
In virtue and in wisdom wholly trained.
A gift to this community by men
Bestowing alms, by mortals seeking good,
Performing deeds of merit, which ensures
Rebirth[2] (as man), is very rich in fruit.'

§ x (60). *The same* (*b*).

(*This a repetition of the foregoing sutta ; the gāthā varies thus :*)

This the community of lofty worth,
Eight persons these (pre-eminent) 'mong men.

CHAPTER VII.—ON EARTHQUAKES.

§ i (61). *Hankering.*

'Monks, these eight persons are found in the world. What eight ?

Monks, take the case of a monk, in whom, while living in seclusion not stirred to effort,[3] there arises a hankering after possessions.[4] He rouses himself, exerts himself and strives for possessions; but, though he rouse himself, exert himself and strive, possessions come not to him. From not getting possessions, he mourns, grieves, wails, beats his breast and falls into distraction.[5] Monks, this monk is called: "One who lives hankering after possessions"—he rouses himself, exerts himself and strives for possessions, but not getting them he becomes a mourner, a wailer; he has fallen from Saddhamma.[6]

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[1] *Esa sangho ujubhūto.* [2] *Opadhika.*

[3] *Nirāyattavutti. Comy. anāyatta-.*

[4] *Lābha. Comy.* the four requisites.

[5] *Cf. M.* i, 86; also *A.* ii, 188; iii, 416; on *sammoha* see *DhS. trsl.*, § 390.

[6] *Comy. vipassanā,* inward vision.

Take the case, monks, (*where the same conditions obtain*) . . . but possessions come to him. . . . From getting them, he becomes elated, excited, he falls into a state of elation, excitement. Monks, this monk is called: "One who lives hankering after possessions"—he strives for possessions, and on getting them becomes elated, excited; he has fallen from Saddhamma.

Take the case, monks, of a monk in whom, while living in seclusion not stirred to effort, there arises a hankering after possessions. He does not rouse himself, nor exert himself, nor strive for possessions; and not doing so . . . they come not to him. Not getting them, he mourns, grieves . . . and falls into distraction. Monks, this monk is called: "One who lives hankering after possessions"—he does not rouse himself . . . and strive for possessions, but not getting them he becomes a mourner . . . ; he has fallen from Saddhamma.

Take the case, monks (*where the same conditions obtain*) . . . but possessions come to him. . . . From getting them he becomes elated, excited, he falls into a state of elation, excitement. Monks, this monk is called: "One who lives hankering after possessions"—he . . . does not strive for possessions, but on getting them he becomes elated . . . ; he has fallen from Saddhamma.

Take the case, monks, of a monk . . . who hankers after possessions . . . strives after them . . . but they come not. Not getting them, he does not mourn. . . . Monks, this monk is called: "One who lives hankering after possessions"—he . . . strives for possessions, but on not getting them he does not mourn . . . ; he has not fallen from Saddhamma.

Take the case, monks, (*where the same conditions obtain*) . . . but possessions come to him. From getting them, he does not become elated. . . . Monks, this monk is called: "One who lives hankering after possessions"—he . . . strives for possessions, but on getting them he does not become elated . . . ; he has not fallen from Saddhamma.

Take the case, monks, of a monk . . . who hankers after possessions . . . but does not strive after them . . . and they come not. Not getting them he does not mourn. . . . Monks,

this monk is called: "One who lives hankering after possessions"—he . . . does not strive after them, and not getting them he does not mourn . . . ; he has not fallen from the Saddhamma.

Take the case, monks, (*where the same conditions obtain*) . . . but possessions come to him. From getting them, he does not become elated. . . . Monks, this monk is called: "One who lives hankering after possessions"—he . . . does not strive after them, and on getting them he does not become elated . . . ; he has not fallen from the Saddhamma.

Monks, these eight persons are found in this world.'

§ ii (62). *Enough.*

'Monks, possessed of six qualities a monk is enough[1] for self, enough for others. What six ?

Herein a monk is quick[2] to grasp the subtle doctrines;[3] he remembers those heard; reflects on the meaning of those remembered; knowing both the letter and the spirit, walks in conformity with Dhamma; has a pleasant voice, a good enunciation, is urbane in speech, distinct, free from hoarseness and informative; he is one who instructs, incites, rouses and gladdens his fellows in the godly life.

Possessed of these six a monk is enough for self, enough for others.

So likewise of five qualities. . . . What five ?

He is not very quick in grasping the subtle doctrines (*but is possessed of the other five qualities*).

Possessed of these five he is enough for self, enough for others.

Possessed of four qualities a monk is enough for self, but not for others. What four ?

He is quick to grasp the subtle doctrines; remembers those heard; reflects on those remembered; knowing both the letter

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[1] *Alaŋ.* *Comy. samattho, pariyatto, anucchaviko.*

[2] *Khippanisanti.* *Comy.* He quickly grasps and knows the doctrines of the skandhas, elements, spheres, etc. (for which see *DhS. trsl.*, § 1333). For the whole passage *cf. A.* ii, 97; v, 155; above, p. 149.

[3] *Kusalesu dhammesu.*

and the spirit, walks in conformity with Dhamma; but he has not a pleasant voice . . . ; nor does he instruct . . . his fellows in the godly life.

With these four he is enough for self, but not for others.

Possessed of four qualities he is enough for others, but not for self. What four?

He is quick to grasp the subtle doctrines; remembers them; but does not reflect on them; or walk in conformity with Dhamma; yet he has a pleasant voice . . . ; and instructs . . . his fellows in the godly life.

With these four he is enough for others, but not for self.

Possessed of three qualities he is enough for self, but not for others. What three?

He is not quick to grasp the subtle doctrines; but remembers them; reflects upon them; walks in conformity with Dhamma; yet he has not a pleasant voice . . . ; nor does he instruct his fellows in the godly life.

With these three he is enough for self, but not for others.

Possessed of three qualities he is enough for others, but not for self. What three?

He is not quick to grasp the subtle doctrines; but remembers them; yet does not reflect on them; . . . does not walk in conformity with Dhamma; but has a pleasant voice . . . ; and instructs his fellows in the godly life.

With these three he is enough for others, but not for self.

Possessed with two qualities he is enough for self, but not for others. What two?

He is not quick to grasp the subtle doctrines; does not remember them; but reflects on them; . . . and walks in conformity with Dhamma; yet has not a pleasant voice; nor instructs. . . .

With these two he is enough for self, but not for others.

Monks, possessed of two qualities a monk is enough for others, but not for self. What two?

Herein a monk is not very quick to grasp the subtle doctrines; he does not remember those heard; nor reflect on the meaning of those remembered; knowing neither the letter nor the spirit, he does not walk in conformity with Dhamma;

but he has a pleasant voice, a good enunciation, is urbane in speech, distinct, free from hoarseness and informative; he is one who instructs, incites, rouses and gladdens his fellows in the godly life.

Possessed of these two qualities a monk is enough for others, but not for self.

§ iii (63). *Dhamma briefly.*

Then a certain monk approached the Exalted One . . . and sat down . . . and said: 'Lord, well were it for me if the Exalted One would teach me Dhamma briefly. After hearing it I would abide alone, secluded, zealous, earnest, resolved.'

[1]'But this is just how some foolish fellows beg of me; and when they have heard me preach Dhamma, they think I am just the one to be followed!'

'Lord, let the Exalted One teach me Dhamma briefly! Let the Well-farer teach me Dhamma briefly! Perhaps I might understand the purpose of the Exalted One's word; perhaps I might become an heir to the word of the Exalted One!'

'Wherefore, monk, you must train yourself thus:

Inwardly[2] my mind shall become firm and well composed; and evil and wrong states, which arise and overwhelm the mind, shall find no footing.[3]

Thus indeed, monk, must you train yourself.

When, monk, inwardly your mind is firm and well composed, and evil and wrong states, which arise and overwhelm the mind, find no footing; then, monk, you must train yourself thus:

Through amity shall the release of the mind become made-become by me, continuously developed, made a vehicle

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[1] *Cf. K.S.* v, 121. The punctuation is different at *S.* v., *evam eva pana* not being printed in a separate sentence as here. The *Comy.* observes that this monk followed the teachings slackly and did not perform the duties of a recluse; but the Buddha saw that he was sure of Arahantship.

[2] *Ajjhattaŋ.* See *DhS. trsl.* 45.

[3] The *Comy.* calls this the *mūlasamādhi*. *Cf. M.* i, 91; *It.* 19.

of, made a basis, exercised, augmented, thoroughly set going.[1]

Thus indeed, monk, you must train yourself.

When, monk, this concentration is thus made-become and developed by you, then you should make become this concentration with initial and sustained application; make it become without initial application but with sustained application only; make it become without either initial or sustained application; make it become with rapture; make it become without rapture; make it become accompanied with pleasure; make it become accompanied with poise.[2] When, monk, this concentration is made-become by you, and well made-become; then, monk, you must train yourself thus:

Through pity . . . through sympathy . . . through poise shall the release of the mind be made-become by me, continuously developed, made a vehicle of, made a basis, exercised, augmented, thoroughly set going.[3]

Thus indeed, monk, you must train yourself.

When, monk, these concentrations . . . are thus made-become and developed by you, then you should make these concentrations become . . . with initial and sustained application . . . make them become . . . accompanied with poise. When, monk, these concentrations are made-become by you, and well made-become; then, monk, you must train yourself thus:

[4]As to the body, looking upon the body I will live strenuous, self-possessed and mindful, overcoming the hankering and dejection common in this world.

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[1] This stock passage recurs at *D.* ii, 102; *M.* iii, 97; *S.* i, 116; *Ud.* 62.

[2] *Cf. Vism.* 85; *trsl.* 99. The first three concentrations are known as the 'three'; see *D.* iii, 219; *M.* iii, 162; *S.* iv, 360. *Sappītika* and *nippītika*—translated here: with and without rapture, following Professor Maung Tin—are said at *A.* i, 81 to be the two chief states of ease. Pleasure, *sāta,* is not given at *Vism.*, *loc. cit.*, but *sukha.*

[3] These four are the *Brahma-vihāra*; see *D.* iii, 248; *A.* iii, 290; *DhS. trsl.*, §§ 251 *ff.*

[4] These are the *cattāro satipaṭṭhāna*; see *D.* ii, 290; *M.* i, 56; *A.* i, 39; *S.* v. 293. See for discussions on these *Dial.* ii, 322 *f.*: *K.S.* v. p. xiv.

Thus indeed, monk, you must train yourself.

When, monk, this concentration is thus made-become and developed by you, then make this concentration become with initial and sustained application . . . make it become accompanied with indifference. When, monk, this concentration is made-become by you, and well made-become; then, monk, you must train yourself thus:

As to feelings, looking upon feelings . . . as to thoughts, looking upon thoughts . . . as to mental states, looking upon mental states, I will live strenuous, self-possessed and mindful, overcoming the hankering and dejection common in this world.

Thus indeed, monk, you must train yourself.

When, monk, this concentration is thus made-become and developed by you, then you should make this concentration become with initial and sustained application; make it become without initial application, but with sustained application only; make it become without either initial or sustained application; make it become with rapture; make it become without rapture; make it become accompanied with pleasure; make it become accompanied with poise. When, monk, this concentration is made-become by you, and well made-become; then, monk, just to whatever place you go, you shall go in comfort;[1] wherever you stand, you shall stand in comfort; wherever you sit, you shall sit in comfort; and wherever you make your bed, you shall lie down in comfort.'

And the monk, roused by the Exalted One's exhortation, got up from his seat, saluted the Exalted One and departed, passing him by on his right.

Now not long after, dwelling alone, secluded, zealous, earnest, resolved, that monk attained to and abode in that unsurpassed goal of the godly life, realizing it by personal knowledge in this life, for the sake of which clansmen rightly go forth from the home to the homeless life; and he fully realized: birth is destroyed; lived is the godly life; done is what had to be done; there is no more living in this state.

And that monk was numbered among the Arahants.

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[1] *Phāsu. Comy.* By this, showing Arahantship.

§ iv (64). *At Gayā.*[1]

Once the Exalted One was staying on Gayā Head at Gayā; and there he addressed the monks, saying: 'Monks.'

'Lord,' they replied. And the Exalted One said:

'Monks, before my awakening, while I was not yet completely awakened and but a being awakening,[2] I perceived auras,[3] but I saw no forms. Monks, to me there came the thought: "If I were both to perceive auras and to see forms, knowledge and vision[4] within me would thus be better purified." Monks, later on, living zealous, earnest, resolute, I both perceived the auras and saw the forms, but I did not stand with, talk to or engage in conversation any of those devas.

Monks, to me came the thought: "If I were to perceive the auras, see the forms, stand with, talk to and engage those devas in conversation, knowledge and vision within me would thus be better purified." Monks, later on, living . . . resolute, I did these things . . . , but I knew not of those devas: these devas are from such and such a deva community.

Monks, to me came the thought: "If I were to perceive the auras . . . and to know that these devas are from such and such a community, knowledge and vision within me would thus be better purified." Monks, later on, living . . resolute, I did and knew these things . . ., but I knew not of those devas: these devas as the result of their deeds passed away from here and arose there; those devas also thus. I knew not: such is the food of these devas, such their experiences, such their weal and woe; of those devas also thus. I knew not: these devas live so long, they have a life-span of such length;

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[1] In Magadha, see *Chwang* ii, 111 *f.*; *Fa Hsien* 53; *C.H.I.* i, 182; *Sisters* 132.

[2] This is a stock phrase; see *M.* i, 17; *S.* ii, 5; *A.* iii, 240; below, p. 294, and *passim*.

[3] *Obhāsaŋ sañjānāmi*. *Comy.* Rays known to the clairvoyant; see *M.* iii, 157. Four other *obhāsa* are given at *A.* ii, 139.

[4] *Ñāṇadassanaŋ*. *Comy.* *ñāṇasankhātaŋ dassanaŋ*. At *Vin.* iii, 91 thus: '*yaŋ ñāṇaŋ taŋ dassanaŋ, yaŋ dassanaŋ taŋ ñāṇaŋ*'; so perhaps we could translate: vision, which is knowledge.

those devas thus. I knew not whether I had dwelt[1] with those devas formerly or not.

Monks, to me came the thought: "If I were to perceive the auras; see the forms; stand with, talk to and engage those devas in conversation; know they are of such a community; know their faring on was thus because of their deeds; their food, experiences, weal and woe such; their lives and life-span so long; know whether I had dwelt with them or not—knowledge and vision within me would thus be better purified." Monks, later on, living zealous, earnest, resolute, I did . . . and knew all these things. . . .

Monks, so long as this eightfold series[2] of knowledge and vision of the higher[3] devas was not fully purified in me, I did not realize as one wholly awakened to the highest awakening, unsurpassed in the world of devas, with its Māras and its Brahmās, or in the world of mankind with its recluses and godly men, devas and men. But when the eightfold series of knowledge and vision of the higher devas was fully purified in me, then, monks, I realized as one wholly awakened to the highest awakening, unsurpassed. . . . Then knowledge and vision arose in me, and I knew: Sure is my heart's release; this is my last birth; there is now no more becoming for me.'

§ v (65). *Mastery.*

'Monks, there are these eight spheres of mastery.[4] What eight?

When, personally conscious of body, anyone sees forms exterior to himself, whether limited, lovely or ugly, he is thus conscious: "Having mastered them, I know, I see them." This is the first sphere of mastery.

When, personally conscious of body, anyone sees forms exterior to himself, whether boundless, lovely or ugly, he is thus conscious: "Having mastered them, I know, I see them." This is the second sphere of mastery.

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[1] *Sannivutthapubbaṃ*; see *G.S.* iii, p. x, on *nivāsa*.

[2] *Aṭṭha-parivaṭṭaṃ*; *cf. K.S.* iii, 50 *n.*

[3] *Adhideva.*

[4] See *DhS. trsl.*, § 204; *Dial.* ii, 118; iii, 241; *A.* i, 40; v, 61; *M.* ii, 13; below VIII, Chap. X, § 2, p. 229.

When, personally unconscious of body, anyone sees forms exterior to himself, whether limited, lovely or ugly, he is thus conscious: "Having mastered them, I know, I see them." This is the third sphere of mastery.

When, personally unconscious of body, anyone sees forms exterior to himself, whether boundless, lovely or ugly, he is thus conscious: "Having mastered them, I know, I see them." This is the fourth sphere of mastery.

When, personally unconscious of body, anyone sees forms exterior to himself, blue, blue in colour, blue in appearance, reflecting blue, he is thus conscious: "Having mastered them, I know, I see them." This is the fifth sphere of mastery.

When, personally unconscious of body, anyone sees forms exterior to himself, yellow . . . he is thus conscious: "Having mastered them, I know, I see them." This is the sixth sphere of mastery.

When, personally unconscious of body, anyone sees forms exterior to himself, red . . . he is thus conscious: "Having mastered them, I know, I see them." This is the seventh sphere of mastery.

When, personally unconscious of body, anyone sees forms exterior to himself, white, white in colour, white in appearance, reflecting white, he is thus conscious: "Having mastered them, I know, I see them." This is the eighth sphere of mastery.[1]

Monks, these are the eight spheres of mastery.'

§ vi (66). *The deliverances.*

'Monks, there are these eight deliverances.[2] What eight?

Conscious of body, he sees forms. This is the first deliverance.

Personally unconscious of body, he sees forms exterior to himself. This is the second deliverance.

He applies himself to the thought: "It is fair." This is the third deliverance.

Passing wholly beyond all perception of form, by the disap-

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[1] See above, p. 175, for experiences with coloured *devatā*.

[2] See *DhS. trsl.*, §§ 235-247; *Dial.* ii, 119; iii, 242.

pearance of the perception of the sensory reactions, unattentive to the perception of the manifold,[1] he enters and abides in the sphere of infinite space, thinking: "Space is infinite." This is the fourth deliverance.

By passing wholly beyond the sphere of infinite space, he enters and abides in the sphere of infinite consciousness, thinking: "Consciousness is infinite." This is the fifth deliverance.

By passing wholly beyond the sphere of infinite consciousness, he enters and abides in the sphere of nothingness, thinking: "There is nothing." This is the sixth deliverance.

By passing wholly beyond the sphere of nothingness, he enters and abides in the sphere of neither perception nor non-perception. This is the seventh deliverance.

By passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling. This is the eighth deliverance.[2]

Monks, these are the eight deliverances.'

§ vii (67). *Un-Ariyan practices.*

'Monks, there are these eight un-Ariyan practices.[3] What eight?

Declaring as seen what has not been seen; declaring as heard what has not been heard; declaring as felt what has not been felt; declaring as understood what has not been understood; declaring as not seen what has been seen; declaring as not heard what has been heard; declaring as not felt what has been felt; declaring as not understood what has been understood.

Monks, these are the eight un-Ariyan practices.'

§ viii (68). *Ariyan practices.*

'Monks, there are these eight Ariyan practices. What eight?

(*The converse of the above.*)

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[1] The text reads *mānattasaññānaŋ* for *nānatta-*.

[2] *Cf.* below, p. 276.

[3] See *A.* ii, 246; *D.* iii, 232; *cf.* *M.* iii, 29; *Vin.* iv, 2.

§ ix (69). *Assemblies.*

'Monks, there are these eight assemblies.[1] What eight? Assemblies of nobles, of brāhmans, of householders, of recluses, of devas of the Four Royal devas, of the Thirty devas, of Māras and of Brahmās.

Now, monks, I call to mind having visited many hundreds[2] of times an assembly of nobles . . . of brāhmans . . . of householders . . . of recluses . . . of devas of the Four Royal devas . . . of devas of the Thirty . . . of Māras . . . and of Brahmās. And before even I had seated myself among them, or had spoken to them, or had engaged them in conversation—whatever their colour, that I became; whatever their language, that became mine.

And I instructed them, incited them, roused them and gladdened them with Dhamma discourse; and they knew me not when I spoke, but reasoned among themselves, saying: "Who is this who speaks, man or deva?"

Then, when I had instructed, incited, roused and gladdened them with Dhamma discourse, I vanished; and they knew me not when I was gone, but questioned each other: "Who is this who has vanished, man or deva?"

Monks, these are the eight assemblies.'

§ x (70). *Earthquakes.*

[3]Once the Exalted One dwelt near Vesālī, at the Gabled Hall in Mahāvana.

Now the Exalted One robed himself in the fore-noon time and, taking bowl and cloak, entered Vesālī for alms. And when he had returned from his alms-round in Vesālī, after his meal, he said to the venerable Ānanda: 'Take up the mat, Ānanda, we will go to the Cāpāla shrine for the noon-day rest.'

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[1] *Cf. D.* ii, 109; iii, 260; *M.* i, 72; above, p. 47 (for four).

[2] *Dial.* ii, 117: 'an assembly of many hundred nobles . . . '; see note there.

[3] This sutta (with some variations) recurs at *D.* ii, 102; *S.* v, 259; *Ud.* 62. See the full notes given at *K.S.* v, 230 *f.*, and *Dial.* ii, 110 *f.* The *Comy.* here is much the same as at *Ud.A.* 322.

'Even so, lord,' replied the venerable Ānanda; and taking up the mat, he followed closely behind the Exalted One.

And the Exalted One approached the Cāpāla shrine, and when he had come there, he sat down on the seat made ready. Now after he was seated, he addressed the venerable Ānanda, and said: 'Delightful, Ānanda, is Vesālī; delightful are the shrines of Udena and Gotamaka, the shrine of the Many Sons, the shrine of the Seven Mangoes! How delightful is the Sārandada shrine and the Cāpāla shrine!

Ānanda, by whomsoever the four ways of psychic power are made-become, developed, made a vehicle of, made a basis, exercised, augmented and thoroughly set going, he could, should he wish, live on for his full life-span,[1] or for what is left of it. The tathāgata, Ānanda, has made-become . . . and thoroughly set going the four ways of psychic power; and the tathāgata, Ānanda, should he wish, could live on for his full life-span or for what is left of it.'

Now, though so broad a hint was given, though so palpable a sign was made by the Exalted One, yet the venerable Ānanda could not penetrate it; nor besought he the Exalted One, saying: 'Lord, let the Exalted One live on for his full life-span, let the Well-farer live on for his full life-span, for the benefit of many folk, for the happiness of many folk, out of pity for the world, for the good, for the welfare and for the happiness of devas and men!'—so possessed was his heart by Māra.

(*A second and a third time the Exalted One spoke in like manner of the beauty of Vesālī and of its surrounding country; of how it was possible for him to live on for his full life-span, but still the venerable Ānanda spoke not.*)

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[1] I follow *K.S., loc. cit*; *Dial.* 'for an æon,' which *kappa*, when used of time, generally means. But tradition, as known to the Commentators, seems to have passed on the meaning as life-span, *manussānaŋ āyuppamāṇaŋ*. This expression is used in the text above (p. 93), where the Buddha observes that 'now he who lives long, lives but a hundred years or a little more.' The Buddha died at about eighty. Tradition would probably have accepted the usual meaning of *kappa* had there been any doubt.

Then the Exalted One said to him: 'Go, Ānanda! Do now whatever you think it is time for!'

'Even so, lord,' he replied; and the venerable Ānanda rose from his seat and saluted the Exalted One, and passing him by on his right, went and sat down at the foot of a tree near by.

Not long after the departure of the venerable Ānanda, Māra, the Evil One, spoke thus to the Exalted One: 'Let the Exalted One now pass away to the cool,[1] lord; let the Well-farer now pass away; now is the time for the Exalted One to pass away to the cool! In sooth, lord, this was the word spoken by the Exalted One: "I shall not pass away, O Evil One, till my monks shall be disciples, learned,[2] trained and confident, who have attained peace from effort,[3] who are erudite, Dhamma-bearers, perfect in the righteousness of Dhamma, perfect in orderliness, who walk in accordance with Dhamma—till they have taken Dhamma as their teacher and can proclaim it, teach it and make it known, can establish it, open it, analyze it and make it plain to others—till they can confute any counter-teaching which has arisen, and which may well be confuted by Dhamma, and can set forth sublime Dhamma.[4]"

Now, lord, the monks of the Exalted One are disciples . . . they have taken Dhamma as their teacher . . . and they can set forth sublime Dhamma.

Let the Exalted One now pass away, lord; let the Well-farer now pass away; now is the time for the Exalted One to pass away to the cool; for in sooth, this was the word of the Exalted One: "I shall not pass away, O Evil One, till my nuns[5] . . . lay-brethren and my lay-sisters shall be disciples . . . and can set forth sublime Dhamma." Now, lord, the nuns of the Exalted One are disciples . . . the lay-brethren . . . and

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[1] *Parinibbātu.* [2] *Viyattā. Comy. maggavasena vyattā.*

[3] *Pattayogakkhemā*; see *K.S.* v, 232, *n.* 3.

[4] The Buddha relates this incident at *D.* ii, 112.

[5] It is a little curious that at *A.* iv, 278 (above, p. 184) the Buddha tells Ānanda that if women had not been allowed to go forth (because of his importunity they were so allowed) Dhamma would have lasted a long time; yet directly after attaining Buddhahood (*paṭhamâbhisambuddho, D., loc. cit.*) he knew that his Order would include nuns.

the lay-sisters are his disciples . . . and can set forth sublime Dhamma.

Let the Exalted One now pass away; let the Well-farer now pass away; now is the time for the Exalted One to pass away to the cool! In sooth this was the word of the Exalted One: "I shall not pass away, O Evil One, until this godly life of mine shall prosper, flourish and be wide spread, shall be known to many, made manifold and manifest by devas and men."[1]

Now, lord, the godly life (taught) by the Exalted One indeed prospers, flourishes and is wide spread, is known to many, made manifold and manifest by devas and men. Let the Exalted One therefore pass away; let the Well-farer now pass away; now, lord, is the time for the Exalted One to pass away to the cool!'

'Be not over eager, O Evil One! Ere long the passing away of the Exalted One will take place. At the end of three months from now the tathāgata will pass away to the cool.'

There, at the shrine of Cāpāla, mindful and self-possessed, the Exalted One cast aside the sum of life.[2] And when the Exalted One had cast aside the sum of life, there arose a great earthquake, terrifying and hair-raising; and the (thunderous) drums of the devas crashed forth.

Then at that time the Exalted One, seeing the significance thereof, uttered these solemn words:

> 'The measurable and the measureless,
> Birth and the sum of life the Sage renounced—
> With inward joy composedly he broke
> The [scaly] shell-like growth around the self.'[3]

Then thought the venerable Ānanda: 'Great indeed is this earthquake; surely very great is this earthquake, terrifying and hair-raising, and the thunderous drums of the devas crash forth. What, I wonder, is the cause, the reason, of this great earthquake becoming manifest?'

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[1] See *K.S.* ii, 75 *n.*; *Dial.* ii, 236.

[2] *Comy.* Like a clod of earth cast away by the hand.

[3] *Kavacam iv'attasambhavaŋ. Comy. attani sañjātaŋ kilesaŋ.* Here *S.* v. ends, but *D.* ii. continues as in our text.

And the venerable Ānanda approached the Exalted One, saluted him and sat down at one side. So seated, he said:

'Lord, great is this earthquake, very great is this earthquake . . . what is the cause, the reason, of this great earthquake becoming manifest?'

'There are these eight causes, eight reasons, Ānanda, of a great earthquake becoming manifest.[1] What eight?

Since, Ānanda, this great earth rests on water and the water rests on wind and the wind subsists in space; what time the great winds blow, they cause the water to quake, and the quaking of the water causes the earth to quake. This, Ānanda, is the first cause, the first reason, of a great earthquake becoming manifest.

Again, Ānanda, a recluse or godly man, possessed of psychic powers and mind-mastery, or a deva of great magic power and might, causes the earth to shake, to tremble and to quake when the thought of the earth as limited, or the thought of the waters as limitless, is made become by such an one. This is the second cause. . . .

Again, Ānanda, when a being awakening quits the Tusita assembly and enters, mindful and self-possessed, his mother's womb; then this earth shakes, trembles and quakes. This is the third cause. . . .

When a being awakening, mindful and self-possessed, leaves his mother's womb; then this earth shakes, trembles and quakes. This is the fourth cause. . . .

When a tathāgata completely awakens to the unsurpassed and highest awakening; then this earth shakes, trembles and quakes. This is the fifth cause. . . .

When a tathāgata sets rolling the unsurpassed wheel of Dhamma; then this earth shakes, trembles and quakes. This is the sixth cause. . . .

When a tathāgata, mindful and self-possessed, casts aside the sum of this life; then this earth shakes, trembles and quakes. This is the seventh cause . . .

And when, Ānanda, a tathāgata becomes completely cool

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[1] *Cf. Mil.* 113 *f.*; *Q. of M.* i, 170.

in the cool element to which naught attaches;[1] then this earth shakes, trembles and quakes. This, Ānanda, is the eighth cause, the eighth reason, of a great earthquake becoming manifest.

Verily, Ānanda, these are the eight causes, the eight reasons, for a great earthquake to become manifest.'[2]

CHAPTER VIII.—THE PAIRS.

§ i (71). *Faith (a).*[3]

'Monks, a monk has faith, but is not virtuous; so in that part he is not perfect. Then must that part be perfected. Let him think: "Oh that I might have both faith and virtue!" Monks, when a monk has both faith and virtue, then is he in that part perfect.

Monks, a monk has both faith and virtue, but is not learned; so in that part he is not perfect. Then must that part be perfected. Let him think: "Oh that I might have faith and virtue and learning!" Monks, when a monk has faith, virtue and learning, then in that part he is perfect.

Monks, a monk has faith, virtue and learning, but is no Dhamma preacher . . . he can preach, but his walk[4] is not in the assembly . . . his walk is in the assembly, but he teaches Dhamma in the assembly without confidence . . . he teaches Dhamma with confidence, but cannot attain at will, easily and without difficulty to those pleasant states of living even in this life, the four musing, wholly mental, . . . he attains at will . . . to those pleasant states . . . but enters not nor abides in the emancipation of the mind and wisdom,

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[1] See above, p. 139.

[2] The four places, where the incidents causing the fourth, fifth, sixth and eighth earthquakes occurred, are the *cattāro dassanīyāni sanvejanīyāni ṭhānāni:* the four places to be seen with reverence (*D.* ii, 140); respectively: Kapilavatthu (*J.* i, 52); Uruvelā (*J.* i, 76); Benares (*Vin.* i, 10); and Kusinārā (*D.* ii, 137). Fa Hsien relates there was a great pagoda on each of these four sites—that is about the fifth century A.D. (see Giles' *trsl.* 56). See also Warren's *Buddhism* 38 *ff.*; *G.S.* ii, 124.

[3] *Cf. A.* v, 10 *f.*; below, p. 238.

[4] *Avacara.*

which by the destruction of the cankers is free thereof, and which is realized in this world by personal experience. Then must that part be perfected. Let him think: "Oh that I might have faith, virtue, learning, be a Dhamma-preacher, walk in the assembly, teach Dhamma in the assembly with confidence, attain at will, easily and without difficulty to those pleasant states of living even in this life, the four musings, wholly mental, enter and abide in the emancipation of the mind and wisdom, which by the destruction of the cankers is free thereof, and which is realized in this world by personal experience!"

Monks, when a monk has faith, virtue, learning, is a Dhamma preacher, walks in the assembly, teaches Dhamma in the assembly with confidence, attains at will, easily and without difficulty to those pleasant states of living even in this life, the four musings, wholly mental, enters and abides in the emancipation of the mind and wisdom, which by the destruction of the cankers is free thereof, and which is realized in this world by personal experience, then in that part he is perfect.

Monks, a monk, who is endowed with these eight qualities, is altogether lovely and is perfect in every way.'

§ ii (72). *The same (b).*[1]

'Monks, a monk has faith, but is not virtuous; so in that part he is not perfect. Then must that part be perfected. Let him think: "Oh that I might have both faith and virtue!" Monks, when a monk has both faith and virtue, then in that part he is perfect.

Monks, a monk has faith and virtue, but no learning . . . he has learning, but is no Dhamma-preacher . . . is a Dhamma-preacher, but his walk is not in the assembly . . . his walk is in the assembly, but he does not teach Dhamma in the assembly with confidence . . . teaches Dhamma with confidence, but does not live with his whole being attuned[2] to those

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[1] *Cf. A.* v, 11.

[2] *Kāyena phusitvā*; this quality recurs at *M.* i, 33 (see *M.A.* i, 162), 477. For the deliverances see above, p. 203.

tranquil deliverances, which, going beyond form, are formless . . . lives with his whole being attuned to those tranquil deliverances, which, going beyond form, are formless, but enters not nor abides in the emancipation of the mind and wisdom. . . . So in that part he is not perfect. Then must that part be perfected. Let him think: "Oh that I might have *all those qualities*" . . . then in that part he is perfect.

Monks, a monk, who is endowed with these eight qualities, is altogether lovely and is perfect in every way.'

§ iii (73). *Mindfulness of death* (*a*).[1]

Once the Exalted One was staying in the Brick Hall at Nādika. There the Exalted One addressed the monks, saying: 'Monks!'

'Lord,' they replied; and the Exalted One said:

'Mindfulness of death, monks, when made become, developed is very fruitful, of great advantage, merging and ending in the deathless. Monks, do ye make become mindfulness of death.'

And when he had thus spoken, a certain monk said to him: 'Lord, I make become mindfulness of death.'

'How, monk, do you make it become?'

'Herein, lord, such is my thought: Surely were I to live but one day and night, an I were to ponder over the word of the Exalted One, much indeed would be done by me—thus, lord, I make become mindfulness of death.'

And another monk . . . spoke likewise and said: 'Lord, this is my thought: Surely were I to live for a day only, an I were to ponder over the word of the Exalted One, much indeed would be done by me—thus, lord, I make become mindfulness of death.'

And another . . . said . . . were I to live half a day. . . .

Another . . . were I to live long enough to eat one alms-meal. . . .

Another . . . were I to live long enough to eat half an alms-meal. . . .

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[1] *Cf.* the whole of this sutta with *A.* iii, 303; also above, p. 28.

Another . . . to swallow four or five morsels of food, which I have munched. . . . .

Another . . . to swallow one morsel of food. . . .

And another monk said: 'Lord, I make become mindfulness of death.'

'How so, monk?'

'Herein, lord, this is my thought: Surely were I to live but long enough to breathe in after breathing out, or to breathe out after breathing in, an I were to ponder over the word of the Exalted One, much indeed would be done by me—thus, lord, I make become mindfulness of death.'

And when he had thus spoken, the Exalted One said to those monks: 'This monk who makes become mindfulness of death thus: Surely were I to live but one day and night, an I were to ponder over the word of the Exalted One, much indeed would be done by me; and he who make it become thus: Surely were I to live for a day only . . . ; or: for half a day . . . ; or: long enough to eat one alms-meal . . . ; or: half an alms-meal . . . ; or: long enough to swallow four or five morsels of food, which I have munched, an I were to ponder over the word of the Exalted One, much indeed would be done by me—these monks are said to live indolently; and slackly they make mindfulness of death become for the destruction of the cankers.

But he who makes become mindfulness of death thus: Were I to live long enough to swallow one morsel of food . . . ; or thus: Were I to live long enough to breathe in after breathing out, or to breathe out after breathing in, an I were to ponder over the word of the Exalted One, much indeed would be done by me—these monks are said to live diligently; and keenly they make mindfulness of death become for the destruction of cankers.[1]

Wherefore, monks, train yourselves thus:

We will live diligently and keenly make mindfulness of death become to the end that we may destroy the cankers.

Train yourselves thus, monks.'

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[1] This is quoted at *Vism.* 237; *trsl.* 273.

§ iv (74). *The same* (*b*).[1]

. . . At Nādika, in the Brick Hall, . . . the Exalted One addressed the monks . . . saying:

'Mindfulness of death, monks, when made become, when developed is very fruitful, of great advantage, merging and ending in the deathless.

And how, monks, is it so . . . ?

Take the case of a monk, who, when the day declines and night sets in, reflects thus: "Many indeed are the chances[2] of death for me. A snake or a scorpion or a centipede might bite me and might cause my death; that would be a hindrance[3] to me. I might stumble and fall; the food I have eaten might make me ill; bile might convulse me; phlegm choke me; winds (within me) with their scissor-like cuts give me ague; or men or non-humans might attack me and might cause my death. That would be a hindrance to me."

Monks, that monk must reflect thus: "Are there any evil and wrong states within me that have not been put away and that would be a hindrance to me were I to die tonight ?" If, monks, on consideration he realize that there are such states . . . then to put away just those evil and wrong states an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession must be made by that monk.

Monks, just[4] as a man whose turban is on fire, or whose hair is burning, would make an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession to put out[5] his (burning) turban or hair; even so, monks, an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession must be made by that monk to put away just those evil and wrong states.

But if that monk, on review, realize that there are no such states within him that have not been put away which

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[1] *Cf.* the whole of this sutta with *A.* iii, 306 *f.*; also 100 *f.*

[2] *Paccayā.*

[3] *Comy.* (to my progress) in the Way.

[4] This simile recurs at *A.* ii, 93; iii, 308; v, 93, 99; in verse at *K.S.* i, 19, 136.

[5] *Nibbāpanāya.*

would be a hindrance to him, were he to die that night—then let that monk live verily in joy and gladness, training himself day and night in the ways of righteousness.[1]

Take the case, monks, of a monk who reflects likewise . . . when the night is spent and day breaks. He must reflect in the same way . . . and if he find evil and wrong states, he must make an effort . . . to put them away . . . but if he discover no such states . . . let him live in joy and gladness, training himself . . .

Monks, mindfulness of death when so made become, so developed is very fruitful, of great advantage, merging and ending in the deathless.'

§ v (75). *The achievements*[2] (*a*).

'Monks, there are these eight achievements. What eight?

Achievement in alertness, in wariness, good company, an even life, achievement in faith, in virtue, in charity and in wisdom.

Monks, these are the eight achievements.'

(*Here follows a repetition of the gāthā of* VIII, § 54.)

§ vi (76). *The same* (*b*).

'Monks, there are these eight achievements. What eight?'

(§ 75 *is repeated and then follows the explanation as given in* § 54, *together with the gāthā.*[3])

§ vii (77). *Hankering.*

(*The venerable Sāriputta preaches sutta* 61 *of the Eights.*)

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[1] This passage recurs at *M.* i, 100.

[2] *Sampadā.* *Cf.* above, p. 190 *n.*

[3] This seems to show that the compilers were not satisfied in merely having the teaching of this sutta, which is obviously for the layman, but must have it specially taught to the monks. I quote Mrs. Rhys Davids' *Gotama* 204: 'The talks with Visākhā, with the Kosala king, with Sigāla and a few more—the repeaters and editors did not care for these. As a rule they did not go on repeating these sayings. . . . They said: "But these persons are not of our world. They are only laymen. They have not the right wisdom. . . ."'

§ viii (78). *Enough.*

(*The venerable Sāriputta preaches sutta* 62.)

§ ix (79). *Failure.*

'Monks, these eight conditions[1] in a monk, when training, lead to failure. What eight?

Delight in worldly activity, delight in gossip, delight in sleeping, delight in company, having the senses unguarded, immoderation in eating, delight in companionship[2] and delight in diffuseness.

Monks, these are the eight conditions.'

(*The converse conditions to success.*[3])

§ x (80). *The bases of indolence and energy.*[4]

'Monks, there are these eight bases of indolence. What eight?

Herein, monks, a monk has to do some work and he thinks: "There's some work for me to do, but the doing of it will tire me physically. Well! I'll lie down." And he lies down without putting forth energy to attain the unattained,[5] to master the unmastered, to realize the unrealized. This is the first basis of indolence.

Or, he has done some work and thinks that . . . he is tired . . . and lies down without putting forth energy. . . . This is the second basis. . . .

Or, he has to make a journey[6] and thinks that . . . it will tire him . . . and he lies down without putting forth energy . . . This is the third basis. . . .

Or, he has made a journey and thinks that . . . he is tired . . . and he lies down without putting forth energy. . . . This is the fourth basis. . . .

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[1] *Cf. A.* iii, 293 (for 6); above, p. 15 (for 7); *It.* 71 (for 3).

[2] *Saŋsaggārāmata*, for such that is praised, see above, p. 53.

[3] The text repeats in full.

[4] This sutta recurs at *D.* iii, 266 *f.* (*Dial.* iii, 238).

[5] *Comy.* the states of Jhāna and insight.

[6] *Maggo gantabbo.*

Or, wandering for alms through village or town and not getting enough coarse or dainty fare for his needs, he thinks: "I've wandered for alms through village and town and have not gotten enough coarse or dainty fare for my needs; my body is tired and unpliable.[1] Well! I'll lie down." And he does so, without putting forth energy. . . . This is the fifth basis. . . .

Or, . . . getting enough . . . he thinks that . . . his body is heavy and unpliable—like a load of soaked beans![2] . . and he lies down without putting forth energy. . . . This is the sixth basis. . . .

Or, there arises some slight illness in the monk, and he thinks: "This slight illness has arisen; there is good reason to lie down. Well! I'll lie down." And he lies down without putting forth energy. . . . This is the seventh basis. . . .

Again, monks, a monk has recovered from some ailment, has arisen recently from sickness, and thinks: "I'm recovered from that ailment, I'm recently arisen from sickness, and my body is weak and unpliable. Well! I'll lie down." And he lies down without putting forth energy to attain the unattained, to master the unmastered, to realize the unrealized. This is the eighth basis of indolence.

Verily, monks, these are the eight bases of indolence.

Monks, there are these eight bases of energy.[3] What eight?

Herein, monks, there is some work to be done by a monk, and he thinks: "There's some work for me to do, but if I do it, not easy will it be to fix my mind on the Buddhas' message. Well! I'll provide[4] for that and put forth energy to attain the unattained, to master the unmastered, to realize the

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[1] *a-kammañña*, lit. unworkable; *Vism. trsl.* unwieldy (p. 169).

[2] The *Comy.* is almost the same as *Vbh.A.* 510 (see *P.E.D. s.v. Māsācita*) reading: *Ettha pana sammohacittaṃ nāma tintamāso viya, yathā taṃ māso garuko hoti evaṃ garuko.*

[3] The text reads *ārabbha*; the *Comy. ārambha*, observing: *viriyakāraṇāni.* Both words contain the idea of making a start; see *DhS. trsl.*, § 13; Mrs. Rhys Davids there: the mental inception of energy.

[4] *paṭigacc'eva*: as a preliminary.

unrealized." And he puts forth energy to attain the unattained, to master the unmastered, to realize the unrealized. This, monks, is the first basis of energy.

Or, he has done some work and thinks that . . . he has been unable to fix his mind on the Buddhas' message, so should put forth energy to attain the unattained . . . and he does so. . . . This is the second basis. . . .

Or, he has to make a journey and thinks that . . . it will not be easy to fix his mind on the Buddhas' message, so should put forth energy to attain the unattained . . . and he does so. . . . This is the third basis. . . .

Or, he has made a journey and thinks that . . . he has been unable to fix his mind on the Buddhas' message, so should put forth energy to attain the unattained . . . and he does so. . . . This is the fourth basis. . . .

Or, wandering for alms through village or town and not getting . . . his needs, he thinks that . . . his body is bouyant and pliable, and that he should put forth energy to attain the unattained . . . and he does so. . . . This is the fifth basis. . . .

Or, . . . getting enough . . . he thinks that . . . his body is strong and pliable and that he should put forth energy to attain the unattained . . . and he does so. . . . This is the sixth basis. . . .

Or, there arises some slight illness in him and he thinks that . . . it is possible that his illness may grow worse and that he should put forth energy to attain the unattained . . . and he does so. . . . This is the seventh basis. . . .

Again, monks, a monk has recovered from some ailment, has arisen recently from sickness, and thinks: "I'm recovered from that ailment, I'm recently arisen from sickness; it is possible that that ailment may return to me. Well! I'll provide for that and put forth energy to attain the unattained, to master the unmastered, to realize the unrealized." And he puts forth energy to attain the unattained, to master the unmastered, to realize the unrealized. This, monks, is the eighth basis of energy.

Verily, monks, these are the eight bases of energy.'

Chapter IX.—Mindfulness.

§ i (81). *Mindfulness.*

'Monks,[1] when mindfulness and self-possession are lacking, conscientiousness and fear of blame are perforce destroyed in one who lacks mindfulness and self-possession.

When conscientiousness and fear of blame are lacking, the control of the senses is perforce destroyed in one who lacks conscientiousness and the fear of blame.

When the control of the senses is lacking, moral practice is perforce destroyed in one who lacks control of the senses.

When moral practice is lacking, right concentration is perforce destroyed in one who lacks moral practice.

When right concentration is lacking, true knowledge and vision are perforce destroyed in one who lacks right concentration.

When true knowledge and vision are lacking, aversion and dispassion are perforce destroyed in one who lacks true knowledge and vision.

When aversion and dispassion are lacking, emancipated knowledge and vision are perforce destroyed in one who lacks aversion and dispassion.

Monks, just as in the case of a tree, which is devoid of branches and foliage, the shoots thereof come not to maturity, nor the bark, nor the sapwood, nor the core; even so, monks, when mindfulness and self-possession are lacking, conscientiousness and fear of blame are perforce destroyed in one who lacks mindfulness and self-possession; when conscientiousness and fear of blame are lacking, the control of the senses is perforce destroyed in one who lacks conscientiousness and fear of blame; . . .

Monks, when mindfulness and self-possession are present, conscientiousness and fear of blame are the efficient cause of possession of mindfulness and self-possession.

When conscientiousness and fear of blame are present, the control of the senses is the efficient cause of possession of conscientiousness and fear of blame.

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[1] See above, p. 63.

When the control of the senses is present, moral practice is the efficient cause of possession of the control of the senses.

When moral practice is present, right concentration is the efficient cause of possession of moral practice.

When right concentration is present, true knowledge and vision are the efficient cause of possession of right concentration.

When true knowledge and vision are present, aversion and dispassion arethe efficient cause of possessionof true knowledge and vision.

When aversion and dispassion are present, emancipated knowledge and vision are the efficient cause of possession of aversion and dispassion.

Monks, just as in the case of a tree, possessing branches and foliage, the shoots thereof come to maturity, so likewise the bark, the sapwood and the core; even so, monks, when mindfulness and self-possession are present, conscientiousness and fear of blame are the efficient cause of possession of mindfulness and self-possession; . . . when aversion and dispassion are present, emancipated knowledge and vision are the efficient cause of possession of averson and dispassion.'

§ ii (82). *The venerable Puṇṇiya.*

Now the venerable Puṇṇiya[1] paid a visit to the Exalted One . . . and sat down at one side, and said: 'Lord, what is the cause, what is the reason, why sometimes it occurs to the tathāgata to preach Dhamma and sometimes it does not ?'

'Suppose, Puṇṇiya, a monk is a believer, but does not visit him, then it does not occur to the tathāgata to preach Dhamma; but when a monk is a believer and visits the tathāgata, then it occurs to him to preach Dhamma.

Or, a monk is a believer and visits the tathāgata, but does not sit down to listen. . . .

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[1] *Cf.* the whole sutta with *A.* v, 154, where ten terms are given. Puṇṇiya is again the inquirer, but both here and *ad A.* v, the *Comy.* is silent. I do not find mention of him elsewhere in the four *Nikāyas*.

Or, . . . he sits down to listen, but does not question the tathāgata. . . .

Or, . . . he questions the tathāgata, but does not listen to Dhamma with attentive ear. . . .

Or, . . . he listens with attentive ear, but, when he has heard it, does not bear Dhamma in mind. . . .

Or, . . . he bears what he has heard in mind, but does not test the truth of the doctrines he has heard. . . .

Or, . . . he tests the truth of the doctrines . . . , but walks not in conformity with Dhamma, though knowing both letter and spirit; then it does not occur to the tathāgata to preach Dhamma. But when, Puṇṇiya, a monk is a believer, and visits the tathāgata, sits down to listen, questions the tathāgata, listens with attentive ear, bears what he has heard in mind, tests the truth of the doctrines heard, and knowing both the letter and the spirit, walks in conformity with Dhamma, then it occurs to the tathāgata to preach Dhamma.

When these eight conditions come to pass,[1] Puṇṇiya, then it most occurs to the tathāgata to preach Dhamma.'

§ iii (83). *The root of things.*

'Monks, if wanderers of other views should question you thus: "Wherein, sirs, are all things[2] rooted ? What is their origin ? What gives rise to all things; what is their confluence; what is their chief state; what their master state; what their further state; and of all things what is most precious ?" Monks, thus questioned, how would you answer those wanderers of other views ?'

'Lord, our ideas have their foundation in the Exalted One; they are guided by the Exalted One and are protected by him.

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[1] We should possibly read: '*Yato ca kho, P., imehi dhammehi samannāgato bhikkhu hoti*'; but the *S.e.* is the same as our text, and includes *aṭṭhahi* with most *MSS.* The *Comy.* seems to agree with the text, observing: *Samannāgato-ti, sāmīatthe paccattaŋ, samannāgatassāti vuttaŋ hoti.*

[2] *Sabbe dhammā*, Mrs. Rhys Davids' *Buddhism* 222, states of consciousness; *Comy. pañcakkhandhā.* The whole sutta with one other clause recurs at *A.* v, 106.

Well indeed were it for us, if the Exalted One were to make clear the purpose of this speech; then, on hearing it, the monks would bear it in mind !'[1]

'Wherefore, monks, listen, pay heed, I will speak.'

'Yea, lord,' they replied; and the Exalted One said:

'If, monks, wanderers of other views should so . . . question you, answer them thus: "Reverend sirs, all things are rooted in desire;[2] they have their origin in attention; contact gives rise to them; their confluence is feeling;[3] their chief state is concentration; mindfulness is their master state; wisdom their further state;[4] and of all things emancipation is the most precious."[5]

Monks, thus questioned, so answer.'

§ iv (84). *The highwayman.*

'Monks, possessed of eight qualities a highwayman[6] quickly comes to an end and lasts no long time. Of what eight ?

He strikes one who does not strike him; he robs without leaving anything; he kills women; he violates young girls; he plunders one who has gone forth;[7] he plunders the rajah's treasury; he works too near (home);[8] he is unskilled in laying down (treasure).[9]

Monks, possessed of these eight qualities a highwayman quickly comes to an end and lasts no long time.

(*But possessed of the eight converse qualities he will not quickly come to an end, but will last a long while.*)

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[1] Above, p. 108.

[2] *Chanda. Comy.* the desire to do; see *Buddhism, loc. cit., Cpd.* 244.

[3] See *D.* ii, 61; *Dial.* ii, 58 and note there.

[4] This is quoted at *Sn.A.* 146 and *S.A.* i, 251, but both with *kusala.*

[5] *Cf. It.* 40; *A.* ii, 243 for these last three; also below, p. 257.

[6] *Mahācora*; *cf. A.* i, 153; iii, 128. At *Vin.* iii, 89, five sorts are likened to five evil monks. *Corā* can mean spies; see *K.S.* i, 106 *n.*, and talking about them was forbidden; see *D.* i, 7; *Vin.* i, 188, etc.

[7] The monk.

[8] *Accāsanne kammaŋ karoti.*

[9] *Nidhāna* (the 'laying up' of *Luke* xii, 21). *Comy. Yaŋ laddhaŋ taŋ dakkhiṇeyye nidahituŋ cheko na hoti : paralokamaggaŋ na sodheti.*

§ v (85). *Recluse.*

' " Recluse,"[1] monks, is a term for the tathāgata, the arahant, wholly awakened.

" Brāhmaṇa," monks, is a term for the tathāgata. . . .

" Discoverer,"[2] monks, is a term for the tathāgata. . .

" Healer," monks, is a term for the tathāgata. . . .

" Stainless," monks, is a term for the tathāgata. . . .

" Pure," monks, is a term for the tathāgata. . . .

" Knower," monks, is a term for the tathāgata. . . .

" Freed," monks, is a term for the tathāgata, the arahant, wholly awakened.

What by recluse should be attained,[3]
By brāhmaṇa by god-life[4] won,
What gotten by discoverer,
What unsurpassed by healer found,
What by the pure and stainless won,
What by the knower should be known,
What freedom by the freed attained—
All that in battle I have won;
Set free from bonds I make man free.
Supremely tamèd elephants
Am I, adept and wholly cool.[6]

§ vi (86). *Homage.*

Once the Exalted One, while wandering for alms with a great company of monks among the Kosalese, came to the brāhman

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[1] This is quoted at *Sn.A.* 161.

[2] *Vedagū*: winner of knowledge; see *Ud.A.* 119 for definition.

[3] *Comy.* namely *guṇa*: virtue, goodness.

[4] *Vusīmatā*, *ibid.*: By having lived the godly life, the *brahmacariya*; see *Sn.A.* 601; *cf.* Mrs. Rhys Davids' *Gotama*, *p.* 95: the god-way.

[5] *Nāgo'mhi.* The *Comy.* is silent. Meaning elephant or cobra, *nāga* stands for mysterious life; *cf. Dhp.* 320, 329. *Cf.* also *A.* iii, 346: *Nāgaŋ vo kittayissāmi, na hi āguŋ karoti so*; *cf.* also *Sn.* 522; *Sn.A.* 428; *Pss. Brethren*, 210; *S.B.E.* x, ii, 89.

[6] *Parinibbuto.*

village called Icchānaṅgala,[1] belonging to them. And there he dwelt in Icchānaṅgala Wood.

Now the brāhman householders of Icchānaṅgala heard the news: '’Tis said Master Gotama, the Sakya, a wanderer from out the Sakyan clan, has arrived at Icchānaṅgala and dwells in the Wood near by. And of that same Master Gotama, this good repute is noised abroad: "He is the Exalted One, arahant, the perfect Buddha. . . ." Well indeed it is to see such arahants!' So at the end of that night, the brāhman householders of Icchānaṅgala, taking with them much hard and soft food, went to Icchānaṅgala Wood and waited outside the gateway, making there a great din and uproar.

Now at that time the venerable Nāgita was the personal attendant of the Exalted One.[2]

Then the Exalted One called the venerable Nāgita[3] and said: 'Who are these, Nāgita, that make this great din and uproar? As fisher-folk, methinks, with a great haul of fish!'[4]

'Lord, these are the Icchānaṅgala brāhman householders, who wait outside the gateway. They have brought much hard and soft food for the use of the Exalted One and the monks of the Order.'

'I have naught to do with homage, Nāgita, nor has homage aught to do with me.[5] Whosoever cannot obtain at will, easily and without difficulty this happiness of renunciation, this happiness of seclusion, this happiness of calm, this

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[1] *D.* i, 87; *D.A.* i, 244; *M.* ii, 196; *Sn.* 116; *Sn.A.* 462; *Ud.* 13; *Ud.A.* 115 (correct *Ang.* reference to 340); *Mp. ad A.* iii, 30, 341 is silent. The name also occurs at *S.* v. 325.

[2] For the formal opening of this sutta *cf.* *D.* i, 87, 150; *Sn.* p. 116; *S.* v, 352; *Ud.* 78; *A.* i, 180; and the whole sutta with *A.* iii, 30, 341.

[3] See *Dial.* i, 198; *D.A.* i, 310. At *Ud.A.* 217 a list of the Buddha's personal attendants is given, omitting Ānanda; *cf.* *J.* iv, 95. See also the list at *K.S.* v, 140 *n.*, which excludes Nāgita; *S.A.* i, 258 excludes him.

[4] Above, p. 56.

[5] *Māhaŋ yasena samāgamaŋ, mā ca mayā yaso*, on the second half, the *Comy.* observes: *yaso ca mayā saddhiŋ mā gañchi.* *Ad A.* iii, 342: *mayā saddhiŋ yaso pi mā samāgacchatu.* *Yaso*: homage; the *Comy.* is silent here. At *Ud.A.* 406, *parivāra*: followers.

happiness of awakening, which I can obtain at will, easily and without difficulty; let him enjoy that midden[1] of happiness, that dung-like happiness, that happiness gotten of gains, favours and flattery.'

'Lord, let the Exalted One accept (their offering); let the Well-farer accept; now, lord, is the time for the Blessed One to accept! For wheresoever the Exalted One shall now go, the brāhman householders[2] of town and country will be just like inclined (to give). Lord, just as when the sky-deva rains big drops, the water flows with the slope (of the ground);[3] even so, lord, wheresoever the Exalted One shall now go, the brāhman householders of town and country will be bent on (making offerings). And why is that? It is, lord, because of the virtue, wisdom and knowledge[4] of the Exalted One.'

'I have naught to do with homage, Nāgita, nor has homage aught to do with me. Whosoever cannot obtain at will . . . this happiness of renunciation, seclusion, calm and awakening, which I can obtain . . . let him enjoy that midden of happiness, that dung-like happiness, that happiness gotten of gains, favours and flattery.

Some devas, Nāgita, cannot obtain at will . . . this happiness . . . which I can obtain. . . .

Nāgita, when you are assembled and met together and live enjoying company, I think thus:[5] "Surely, these worthies cannot obtain at will, easily and without trouble this happiness of renunciation, seclusion, calm and awakening, which I can obtain . . . ; so these worthies meet and come together and live enjoying company."

Or else I see monks joking and making merry by poking[6] one another with their fingers. Then I think: "Surely, these worthies cannot obtain at will . . . this happiness of renuncia-

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[1] *Mīḷhasukhaŋ*; *cf. M.* i, 454; iii, 236.

[2] *Brāhmaṇagahapatikā*, but see *S.B.E.* xi, 258 *n.*: 'priests and laymen.'

[3] For this simile *cf. Mil.* 57; *A.* i, 243; ii, 140; v. 114; *S.* ii, 32.

[4] *Paññāṇaŋ*. *Comy. ñāṇaŋ*; see *Dial.* i, 156 *n.*

[5] The text has *evaŋ hoti*; two *MSS.*, however, add *me.*

[6] See *Dial.* i, 113 *n.* *Comy.* By prodding with the fingers, put into the shape of a goad-stick; *cf. D.* i, 91; *D.A.* i, 256; *Vin.* iii, 84.

tion . . . which I can obtain . . . since they joke and make merry by poking one another with their fingers."

Or else I see monks, after eating as much as their bellies will hold, giving themselves over to the delight of bed, to the delight of languor[1] and to the delight of torpor. Then I think: "Surely these worthies cannot obtain at will . . . this happiness of renunciation . . . which I can obtain . . . so they cram their bellies to the uttermost and give themselves over to the delight of bed, languor and torpor."

Or I see a monk living on the outskirts of some village, seated and composed, and I think: "Some park-servant or novice will presently disturb[2] this reverend sir and will oust him from that concentration." So I am not pleased, Nāgita, with that monk's abode, lying on the outskirts of a village.

Then I see a forest-dwelling monk, seated nodding[3] in a forest, and then I think: "Presently, when this reverend sir has got rid of this sleepiness, this lethargy, he will surely ponder on loneliness, making the forest his mark."[4] So I am pleased, Nāgita, by that monk's forest abode.

Or I see a forest-dwelling monk, seated uncomposed in a forest, and I think: "Presently, this reverend sir will compose his uncomposed mind, or will preserve a composed state of mind." So I am pleased, Nāgita, with that monk's forest abode.

Or I see, Nāgita, a forest-dwelling monk, seated composed in a forest, and I think: "Presently, this reverend sir will free the unfreed mind, or will preserve a state of mind,

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[1] *Phassasukhaŋ, phassa*: contact, I take here to mean the feeling resulting from contact with something soft; *cf. M.* i, 102; *Th.* i, 935; *Vism.* 33; below text 461, all reading *passa*; *Vism. trsl.* 39: the pleasure of sleeping on the side. There *Bu.* gives the following instances of immoderate eating: Till one has to be lifted by hand; till one's loin-cloth bursts; till one vomits.

[2] The text reads *saccessati*; *S.e. paccessati*; but at *A.* iii, 343 and *Sinh.* there: *ghaṭṭessati*, which I follow. See *P.E.D. s.v. sacceti*. The Sinhalese *gh*, *s*, and *p*, are somewhat similar, also *ṭ* and *c*, which may account for the copyist's error.

[3] Above, p. 50.

[4] *Saññā*, or using it as his symbol for concentration.

which is free." So I am pleased, Nāgita, with that monk's forest abode.

What time, Nāgita, I reach the high road and see no one either in front or behind me, I have leisure[1] even for calls of nature.'

§ vii (87). *The bowl.*

'Monks, the Order, should it wish, may turn down[2] the bowl of a lay-disciple, who is possessed of eight qualities. Of what eight?

He goes about to bring loss to the monks; he goes about to harm them; he goes about to evict them from their dwellings; he reviles and defames them; he causes disunion between monk and monk; he speaks in dispraise of the Buddha; he speaks in dispraise of Dhamma; he speaks in dispraise of the Order.

Monks, the Order, should it wish, may turn down the bowl of a lay-disciple, who is possessed of these eight qualities.

(*But the Order, should it wish, may restore*[3] *the bowl of a lay-disciple, who is possessed of the eight converse qualities.*)

§ viii (88). *Disapproval.*[4]

'Monks, lay-disciples, should they wish, may express disapproval of a monk, who is possessed of eight qualities. What eight?

He goes about to bring loss to householders; he goes about to bring harm to householders; he reviles and defames them; he causes disunion between householder and householder; he

[1] *Phāsu me . . . hoti.* *P.E.D. s.v.* asserts that *phāsu* never occurs alone, but besides here and above text 301, see *D.* ii, 202; *A.* i, 68; and Childers.

[2] *Nikkujjeyya.* *Comy.* explains thus: (The Order) may turn it down by a bowl-turning-down act of Council (*kammavācā*; see *Child. s.v.*), not by placing it face downwards; see *Vin.* ii, 125 (*S.B.E.* xx, 120), where these eight recur; *cf.* also p. 18.

[3] *Ukkujjeyya.*

[4] *Appasāda*, or dissatisfaction.

speaks in dispraise of the Buddha, of Dhamma, of the Order; they see him in evil haunts.[1]

Monks, lay-disciples should they wish, may express disapproval of a monk, who is possessed of these eight qualities.

(*They may express approval, if he be possessed of the eight converse qualities.*)

§ ix (89). *Expiation.*

'Monks, the Order, should it wish, may hold proceedings for the expiation[2] of the offence committed by a monk, who is possessed of eight qualities. What eight?

(*The first seven in the foregoing sutta: and*) he does not make good[3] his solemn promise to householders.

Monks, the Order, should it wish, may hold proceedings. . . .'

(*The Order, should it wish, may cancel proceedings against a monk, who is possessed of the eight converse qualities.*)

§ x (90). *The proper practice.*[4]

'Monks, it is proper to deal with a monk, guilty of some specified offence, against whom proceedings have been taken, in eight ways. What eight?

Let him not have acceptance;[5] let no help be given to him;[6] let no novice be made to wait upon him; let no doctrine put forward by him be listened to; let him not admonish nuns, even if authorized; let him not enjoy any of the Order's sanctions; let him not be placed in any special place of honour; let him not gain re-instatement on any grounds.

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[1] *Agocara. Comy.* In the fivefold wrong pastures. See *G.S.* iii, 98; and, differently, *K.S.* v, 128.

[2] *Paṭisāraṇīyakammaŋ*; this is the name of the punishment of a monk, who has offended a layman; see *Child. s.v.*, *Vin.* ii, 19; *G.S.* i, 84.

[3] *Na saccāpeti. P.E.D.* considers this a misreading for *sajjāpeti* meaning to undertake, fulfil, realize. The word recurs at *Vin.* ii, *loc. cit. Comy.* here glosses: *visaŋvādeti*: to deceive; *cf.* the story of the deception of Upananda at *Vin.* i, 153 *f.* I suggest it is simply the denominative verb of *sacca*.

[4] *Cf. M.* ii, 249; *F. Dial.* ii, 142; *Vin.* ii, 86.

[5] *Upasampadā.*

[6] Lit. dependence on (a preceptor).

Monks, it is proper to deal with a monk, guilty of some specified offence, against whom proceedings have been taken, in these eight ways.

90 (*a*). *Some female lay-disciples.*

Bojjhā, Sirimā, Padumā, Sudhanā, Manujā, Uttarā, Muttā, Khemā, Somā, Rūpī, Cundī, Bimbī, Sumanā, Mallikā, Tissā, Tissā's mother, Soṇā, Soṇā's mother, Kāṇā, Kāṇā's mother, Uttarā the mother of Nanda, Visākhā the mother of Migāra, the lay-disciples Khujjuttarā and Sāmavatī, Suppavāsā the Koliyan's daughter, the lay-disciple Suppiyā, Nakula's mother the burgess.[1]

Chapter X.—Passion.

§ 1. *The understanding of passion* (*a*).

'Monks, for the complete understanding of passion, eight states must be made become. What eight?

Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

Monks, for the complete understanding of passion these eight states must be made become.

§ 2. *The same* (*b*).

(*Repeat the eight spheres of mastery, see above,* p. 202.)

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[1] In the text only Khujjuttarā, Sāmavatī and Suppiyā are called *upāsikā*. *Comy.* observes that Cundī and Sumanā were rajah's daughters (see *A.* iii, 32, 35); Mallikā a queen (see *K.S.* i, 101; *Dial.* i, 244; *F. Dial.* ii, 12). He omits Somā, Rūpī (*S.e.* with most *MSS.* reads Rucī), Kāṇā and Kāṇā's mother; in nearly all the other cases he calls them *upāsikā*. In the list of *upāsikās* at *A.* i, 26 we find, among others, Uttarā Nanda's mother, Khujjuttarā, Suppavāsā, Suppiyā, Visākhā, Sāmavatī and Nakula's mother, of our list (for their lives see *A.A.* i, 404 *ff.*). For Nanda's mother see above, p. 35 *ff.*; for Visākhā, above, p. 174; for Nakula's mother, p. 178. As nuns at *A.* i, 25 we find Khemā (*Sisters* 81), and Soṇā (*ibid.* 61). See also *Sisters* for Somā, p. 44, 181; Sumanā 18, 19; Tissā 12, 13; and Uttarā 19, 94. For Bojjhā see above, p. 175.

§ 3 *The same* (*c*).

(*Repeat the eight deliverances*, viii, § 66.)

§§ 4 to 30. *Of passion.*

'Monks, for the comprehension . . . the exhaustion . . . the abandonment . . . the destruction . . . the decay of . . . the freedom from desire for . . . the ending of . . . the quittance . . . the renunciation of passion, these (*aforesaid three sets of*) eight states must be made become.[1]

§§ 31 to 510. *Of other conditions.*

Of hatred . . . *of illusion* . . . *of anger* . . . *of enmity* . . . *of hypocrisy* . . . *of malice* . . . *of envy* . . . *of avarice* . . . *of deceit* . . . *of craftiness* . . . *of obstinacy* . . . *of impetuosity* . . . *of pride* . . . *of arrogance* . . . *of intoxication* . . . *of indolence.*

For the understanding . . . comprehension . . . exhaustion . . . abandonment . . . destruction . . . decay of . . . freedom from desire for . . . ending of . . . quittance . . . and renunciation of (*the above conditions*), these (*aforesaid three sets of*) eight states must be made become.

[1] See above, p. 98 *ff.*, the Recital Chapter; below, p. 305.

THE SECTION OF EIGHTS IS ENDED.

THE BOOK OF THE NINES
(*NAVAKA-NIPĀTA*)

CHAPTER I.—THE AWAKENING.

§ i (1). *The awakening.*

THUS have I heard: Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park. There he addressed the monks, saying: 'Monks.'

'Yes, lord,' they replied; and the Exalted One said:

'If, monks, wanderers of other views should question you thus: "For conditions that wing to the awakening,[1] what, reverend sirs, is the thing[2] to make become?" How would you, thus questioned, reply to those wanderers?'

'Lord, our ideas have their foundation in the Exalted One; they are guided by the Exalted One and are protected by him! Well indeed were it for us, if the Exalted One were to make clear the essence of this matter; then, on hearing it, the monks would bear it in mind!'[3]

'Wherefore, monks, listen, pay heed, I will speak.'

'Yes, lord,' they replied; and the Exalted One said:

'If, monks, wanderers of other views should question you thus: "For conditions that wing to the awakening, what,

[1] *Sambodhapakkhika*, I have not been able to trace this compound elsewhere. The context clearly shows that it is not the same as *bodhipakkhiyā dhammā* (see above, p. 151); the *Comy.* observes *catumaggasankhātassa sambodhassa pakkhe bhavānaŋ upakārakānaŋ*. At *Ud.* 36 *f.*, where the nine recur, the first five are *aparipakkāya cetovimuttiyā pañca dhammā paripākāya saŋvattanti*. *Ud.A.* 220 *ff.* has full comments. On *-pakkh-* ('side, flank, wing') *cf.* the stock sentence —*e.g.*, *D.* i, 71: 'as a bird carries as he flies just his wings with him.'

[2] *Upanisā*. *Comy.* *upanissayappaccayo* (see *Vism.* 535 for this). *Upanisā* is possibly connected with $\sqrt{SAD}$, 'seated near,' and so 'secret.' *Cf.* *K.S.* iii, 163 *n*.

[3] *Cf.* above, p. 221.

reverend sirs, is the thing to make become ?"—you should, so questioned, reply to them:

'" Herein, reverend sirs, a monk has a good friend, a good companion, a good comrade. This is the first thing to make become for conditions that wing to the awakening.

Again, sirs, a monk is virtuous and dwells restrained by the restraint of the Obligations; he is perfect in behaviour and habitude, seeing danger in the smallest fault; undertaking the training, he trains himself accordantly.[1] This is the second thing . . .

Then, sirs, that talk which is serious and a help to opening the heart—that is to say, talk on wanting little, on contentment, on loneliness, on going apart, on strenuous endeavour, on virtue, on concentration, on wisdom, on emancipation, on the knowledge and vision of emancipation—a monk obtains at will, easily and without difficulty.[2] This is the third thing . . .

Then, sirs, a monk dwells strenuous in purpose, putting away unrighteous conditions, taking to righteousness; persevering and energetic, he shirks not the burden of righteousness.[3] This is the fourth thing . . .

Moreover, sirs, a monk has wisdom and is endowed therewith as to the way of growth and decay, with Ariyan penetration concerning the way to the utter destruction of ill.[4] This, reverend sirs, is the fifth thing to make become for conditions that wing to the awakening.

Monks, this may be expected of a monk, who has a good friend, companion, comrade: he will be virtuous, restrained . . . perfect in behaviour . . . and will undertake the training . . .

This may also be expected . . such talk as is serious . he will obtain at will . . .

Moreover . . . he will dwell strenuous in purpose . . . and will not shirk the burden of righteousness.

And he will have wisdom . . . and Ariyan penetration . . .

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[1] *Cf.* above, p. 95; *Vism.* 20.

[2] *Cf. A.* iii, 117, 121; v. 67; *M.* iii, 113; *Mil.* 344; below, p. 237.

[3] Above, p. 2.

[4] Above, p. 3.

Then, monks, when that monk is established in those five conditions, four more conditions must be made to become, that is to say, (reflection on) foul things[1] must be made to become, to put away passion; (reflection on) amity[2] must be made to become, to put away ill-will; mindfulness in in-breathing and out-breathing[3] must be made to become, to cut off distraction;[4] the thought of impermanence must be made to become, to uproot the conceit "I am."[5] For a monk who thinks on impermanence, the thought of not-self endures; thinking on there being no self, he wins to the state wherein the conceit "I am" has been uprooted, to the cool, even in this life.'[6]

§ ii (2). *Reliant.*

Now a certain monk visited the Exalted One, saluted him and sat down at one side. So seated, he spoke thus to the Exalted One:

'Lord, they say: Fully reliant,[7] full reliant! Pray how far, lord, is a monk fully reliant?'

'If by[8] faith a monk put away evil and made good become, just by him is that evil put away.

If by conscientiousness . . .

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[1] For the *Jhāna* of foul things, see *DhS. trsl.*, § 263 *ff.*, and the references given there.

[2] *Cf.* above, p. 54, the second part; but this probably refers to the *mettā Jhāna* practice, see *DhS.*, § 251.

[3] See *K.S.* v, 275, and the references there; *cf. M.* i, 425; *Vism.* 291.

[4] *Vitakka.*

[5] *Cf.* above, p. 29.

[6] The *Comy.* gives the following parable: It is like a man, who sets about cutting rice with a sickle at one end of a paddy field. Cattle, breaking down his fence, push their way in; so he puts down his sickle and seizes a stick and drives them out by the same way, repairs the fence and finishes his cutting. The field is the Buddha's message; the harvester is the striver; the sickle is insight; the cutting time is reflection time; the stick is reflection on foul things; the fence is restraint; the cattle breaking in is the rising of passion; their ejection and his return to work is the destruction of passion and his return to reflection.

[7] *Nissayasampanno. Comy. patiṭṭhānasampanno*; *cf. A.* i, 116; *Child. s.v.*

[8] *Nissāya.*

If by fear of blame . . .

If by energy . . .

If by wisdom a monk put away evil and made good become, just by him is that evil put away. Indeed, then is evil put away and well put away by that monk, when[1] it is seen with Ariyan wisdom and put away by him.

And when, monk, he is established in these five states, there are four (other) states, which a monk ought to rely on.[2] What four?

Herein a monk deliberately follows the thing (which ought to be followed); deliberately attends to the thing (which ought to be attended to); deliberately avoids the thing (which ought to be avoided); deliberately expels the thing (which ought to be expelled).[3]

Monk, in suchwise is a monk fully reliant.'

§ iii (3). *The venerable Meghiya.*[4]

Once, when the venerable Meghiya was his attendant, the Exalted One[5] stayed at Cālikā,[6] on the hill there.

Now the venerable Meghiya approached the Exalted One, saluted him and stood at one side. So standing, he said to the Exalted One:

'Lord, I would like to visit Jantugāma[7] for alms.'

'Do now, Meghiya, as you think timely.'

So the venerable Meghiya, dressing himself before noon, taking bowl and robe, entered Jantugāma for alms. And when he had wandered about for alms and returned therefrom

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[1] *Yaŋsa. Comy. yaŋ assa.*

[2] *Upanissāya vihātabbā*; *cf. M.* ii, 3.

[3] These four are the *cattāri apassenāni*, the four supports; *cf. A.* v, 30; *D.* iii, 224 (*Dial.* iii, 216, 'bases of conduct'); *J.P.T.S.* 1884, p. 71; *Child.* 49. On *ekaŋ paṭisevati, Comy.* observes *sevitabbayuttakaŋ sevati.*

[4] On Meghiya, *cf. Pss. of the Brethren*, pp. 350 and 67.

[5] The whole of this sutta recurs at *Ud.* 34; see *Ud.A.* 217 *ff.*, and the references there, also Thomas's *Life*, 119.

[6] The *Comy.* observes that this was a city situated near a quagmire, *calapaṅka.*

[7] *Comy.* has a reading: *Jatuvāma*; *UdA. Janagāma. Jantu* can mean either 'person' (? Folkestone) or 'grass.'

and finished his meal, he came to the bank of the Kimikāḷā[1] river.

Now, while stretching his legs and roaming to and fro[2] along the river bank, the venerable Meghiya saw a mango grove, pleasing and beautiful; and at the sight, he thought: 'Truly, this mango grove is pleasing and beautiful; meet, indeed, is it to strive here, for a clansman wanting to strive! If the Exalted One permit me, I will come and strive in this mango grove.'

And the venerable Meghiya returned to the Exalted One, saluted him and sat down at one side and (*told him all that had taken place, adding*): 'If the Exalted One permit me, I will go to that mango grove and strive.'

'Stay awhile, Meghiya, till some other monk appear, for we are alone.'[3]

A second time the venerable Meghiya spoke, saying: 'Lord, for the Exalted One there is nothing further to be done; there is no adding to his accomplishments. But for me, lord, there is more to be done; to what is done, there is (more) to be added.[4] If the Exalted One permit me, I will go to that mango grove and strive.'

'Stay awhile, Meghiya, till some other monk appear, for we are alone.'

A third time the venerable Meghiya spoke, saying: 'Lord, for the Exalted One there is nothing further to be done; there is no adding to his accomplishments. But for me, lord, there is more to be done; to what is done there is more to be added. If the Exalted One permit me, I will go to the mango grove and strive.'

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[1] Lit. black with worms (? eels).

[2] This is a stock phrase; *cf. D.* i, 235; *M.* i, 108; ii, 118; *Sn.* p. 105; see *Dial.* i, 301 *n.* *UdA.* to stretch the legs after sitting long.

[3] The *Comy.* remarks that the Exalted One prevented him, knowing that knowledge was not yet ripe within him. It was to Meghiya that the *Dhp.* verses 33-34 were said (*Phandanaŋ capalaŋ cittaŋ*; see *Dhp.A.* i, 287).

[4] *Comy.* either in culture or in putting away evil. See *K.S.* iii, 144. The passage recurs at *Vin.* ii, 74; iii, 158; *cf. A.* iii, 376; v, 336; *Th.* i, 642; *Mil.* 138; *cf. M.* i, 271 *ff.*

'What can we say to you, Meghiya, when you repeat: "I would strive"? Do now, Meghiya, as you think fit.'

Then the venerable Meghiya rose from sitting, saluted the Exalted One, and keeping him on his right, went to the mango grove. And having come, he entered the grove and sat down at the foot of a tree to spend the noon-day rest.

And there, in that mango grove, three wicked, evil thoughts kept coming to the venerable Meghiya—that is to say, sensual thoughts, malign thoughts and cruel thoughts.

And the venerable Meghiya wondered thus: 'It is amazing and astonishing, sir! By[1] faith alone have I gone forth from home to this homeless state; yet I am still dogged[2] by these three wicked, evil thoughts: sensual thoughts, malign thoughts, cruel thoughts.'

So the venerable Meghiya returned to the Exalted One . . . and said to him: 'Lord, while I stayed in that mango grove, three wicked, evil thoughts kept coming to me: sensual thoughts, malign thoughts and cruel thoughts; and I thought how amazing and astonishing it was that I had gone forth from the home to the homeless life by faith alone; for, lord, I am still dogged by those three wicked, evil thoughts: sensual thoughts, malign thoughts, cruel thoughts.'

'For the emancipation of the mind of the unripe, five conditions, Meghiya, are conducive to the ripening. What five?

Herein, Meghiya, a monk has a good friend, a good companion, a good comrade. For the emancipation of the mind of the unripe, this is the first condition conducive to the ripening.

Again, a monk is virtuous and dwells restrained by the restraint of the Obligations[3] . . . he undertakes the training . . . This is the second condition . . .

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[1] Our text reads: *saddhāya 'va tañ c'amhi agārasmā anagāriyaŋ pabbajito*; *S.e. saddhāya vata c'amhi*; *Ud. saddhāya ca vat'amhi* . . .

[2] *Anvāsatto*, so *S.e.* and our *Comy.*, glossing: *anubaddho, samparivārito*. *Ud.* text, *anvāsanno*, with some *v.l.*, but *Comy. anvāsattā*, glossing; *anulaggā, vokiṇṇā*. *P.E.D.* takes the root as √*SAÑJ.*, to cling.

[3] The text repeats nearly all the following in full; see the first sutta of the Nines.

Then that talk which is serious and a help to opening the heart: talk on wanting little and so forth . . . he obtains at will . . . This is the third condition . . .

Then a monk dwells strenuous in purpose . . . and shirks not the burden of righteousness. This is the fourth condition . . .

Moreover a monk has wisdom. . . . For the emancipation of the mind of the unripe, this is the fifth condition conducive to the ripening.

These four conditions . . . Meghiya, may be expected of a monk, who has a good friend, a good companion, a good comrade.

Then, Meghiya, when that monk is established in those five conditions, four more must be made to become by him: reflection on foul things, to put away passion; on amity, to put away ill-will; mindfulness in inhaling and exhaling, to cut off distraction; and the thought of impermanence, to uproot the conceit "I am." For a monk, Meghiya, who thinks on impermanence, the thought of not-self endures; thinking on there being no self, he wins to the state wherein the conceit "I am" has been uprooted, to the cool, even in this life.'[1]

§ iv (4). *The venerable Nandaka.*

Once, when the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park, the venerable Nandaka[2] gave Dhamma discourse to the monks in the service hall;[3] taught them, roused them, incited them and gladdened them.

Now in the evening the Exalted One rose from seclusion and approached the service hall; and having come, he stood outside the doorway, waiting for the discourse to end. And when he knew that the discourse was ended, he coughed and tapped on the bolt.[4]

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[1] The *Udāna* version here follows with a *gāthā*.

[2] He was chief among those who admonished the monks, see *A*. i, 25; and *A.A*. i, 312 for his life. For other discourses of his, see *M*, iii, 270 *ff*. (*F. Dial*. ii, 309); *A*. i, 193 *ff*. The verses at *Th*. i, 279-282 are ascribed to him. Nandaka has a catechizing of nuns in *M*. iii, No. 146.

[3] *Comy*. in the refectory.

[4] *Cf*. *M*. i, 161, where this recurs; also *A*. v, 65; *D*. i, 89 (*D.A*. i, 252).

Then those monks opened the door to the Exalted One, and he entered the hall and sat down on the appointed seat. When he had seated himself, the Exalted One spoke thus to the venerable Nandaka:

'Surely, Nandaka, this Dhamma discourse, which you preached to the monks, was a long one! My back ached as I stood outside the doorway, waiting for the discourse to end.'

When he had thus spoken, the venerable Nandaka, being embarrassed, said to him: 'Nay, lord, we knew not that the Exalted One stood outside the door. Had we known, lord, we would not have said so much.'

Now the Exalted One knew that the venerable Nandaka was embarrassed, so he said to him: 'Well done, well done, Nandaka! This is right for you clansmen, who by faith have gone forth from the home to the homeless life, when you may be seated around for Dhamma discourse! For you assembled, Nandaka, there are two courses: either discourse on Dhamma or maintain the Ariyan silence.[1]

A monk, Nandaka, has faith, but is not virtuous; so in that part he is not perfect.[2] Therefore that part must be perfected. Let him think: "Would that I might have both faith and virtue." And when, Nandaka, the monk has both faith and virtue, then is he in that part perfect.

A monk, Nandaka, has faith and virtue, but cannot obtain calm of mind within; so in that part he is not perfect. Therefore that part must be perfected. Let him think: "Would that I might have faith and virtue and obtain calm of mind within." And when, Nandaka, the monk has faith and virtue and can obtain calm of mind within, then is he in that part perfect.

A monk, Nandaka, has faith and virtue and can obtain calm of mind within, but cannot obtain by more-wisdom insight into things;[3] so in that part he is not perfect. Just as some four-footed creature[4] may have one foot short and

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[1] *Comy.* the second Jhāna; *cf. K.S.* ii, 184; *Ud.* 11; above, p. 105.

[2] *Cf.* above, p. 211.

[3] *Adhipaññādhammavipassanā. Comy. Sankhārapariggahavipassanā-ñāṇa; cf. G.S.* ii, 102.

[4] The *Comy.* observes: a horse, a bullock, an ass and the like. (*J.P.T.S.* '06, *s.v. pāṇaka,* correct *A.* reference to 360.)

stunted and so be not perfect in that limb; even so, Nandaka, a monk has faith and virtue and can obtain calm of mind within, but cannot obtain by more-wisdom insight into things; so in that part he is not perfect. Therefore that part must be perfected. Let him think: "Would that I might have faith and virtue, obtain calm of mind within and obtain by more-wisdom insight into things." And when, Nandaka, the monk has faith and virtue, can obtain calm of mind within and by more-wisdom insight into things, then in that part is he perfect.'

Thus spake the Exalted One; and when the Well-farer had finished speaking, he rose from his seat and entered his abode.

Now not long after the Exalted One had gone, the venerable Nandaka addressed the monks, saying:

'Reverend sirs, the Exalted One has just set forth the godly life, which is perfect and pure in its entirety, in four steps; and he has now got up and gone to his abode.'

(*And the venerable Nandaka told the monks all that the Exalted One had said, continuing:*)

'Now there are, reverend sirs, these five advantages from listening to Dhamma at the proper time and from Dhamma talks at the proper time. What five?

Take the case, reverend sirs, of a monk, who teaches the monks Dhamma, lovely in the beginning, lovely in the middle and lovely in the end, setting forth both in spirit and in letter the godly life, perfect and pure in its entirety. Reverend sirs, as often as the monk teaches the monks Dhamma, lovely in the beginning, lovely in the middle and lovely in the end, setting forth both in spirit and in letter the godly life, perfect and pure in its entirety, just so often is the Teacher dear to him, loved, esteemed and reverenced by him. This, sirs, is the first advantage from listening to Dhamma at the proper time and from Dhamma talks at the proper time.

Again, . . . as often as he teaches Dhamma . . . setting forth the godly life . . . so often is he a partaker[1] in the word

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[1] *Paṭisaṃvedī*, one who experiences.

and in the meaning of this Dhamma. This, reverend sirs, is the second advantage . . .

Again, . . . as often as he teaches Dhamma . . . so often does he see in that Dhamma, as he penetrates it by wisdom, its profound import.[1] This, reverend sirs, is the third advantage . . .

Again, . . . as often as he teaches Dhamma . . . so often do his fellows in the godly life revere him the more,[2] saying: "Of a truth, this reverend sir has attained, or will attain."[3] This, reverend sirs, is the fourth advantage . . .

Then, reverend sirs, in the case of a monk, who teaches the monks Dhamma, lovely in the beginning, lovely in the middle and lovely in the end, setting forth both in spirit and in letter the godly life, perfect and pure in its entirety—as soon as the monk teaches Dhamma . . . and sets forth the godly life . . . . everywhere those monks, who are but learners, who have not attained mastery of the mind,[4] abide resolved on the unsurpassed peace from effort; and having heard that Dhamma, strive with zeal to attain the unattained, to master the unmastered, to realize the unrealized. And the arahant monks there, who have destroyed the cankers, lived the godly life, done what was to be done, laid down the burden, attained perfection, burst the bonds of becoming and are freed through perfect knowledge—on hearing Dhamma, dwell comfortably here and now. This, reverend sirs, is the fifth advantage from listening to Dhamma at the proper time and from Dhamma talks at the proper time.

Reverend sirs, these are the five advantages from listening to Dhamma at the proper time and from Dhamma talks at the proper time.

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[1] *Gambhīraŋ atthapadaŋ. Comy. gambhīraŋ gūḷhaŋ rahassaŋ; cf. A.* ii, 189; iii, 356.

[2] *Uttariŋ sambhāventi.*

[3] *Patto vā pajjati vā, v.l. paccati; S.e. pacchati, v.l. pajjati*; see *P.E.D. Comy. pacchati*, observing; *arahattaŋ patto vā pāpuṇissati vā.*

[4] *Appattamānasā. Cf. It.* 9, and Windisch's note there; *Child.* 472, 'one who is yet a *sekha* (a learner), and has not attained Arahantship.' *J.* i, 29. Our *Comy. appatta-arahattā arahattaŋ vā appattaŋ mānasaŋ etesaŋ.*

§ v (5). *The powers.*

Monks, there are these four powers.[1] What four ?

The power of wisdom, of energy, of faultlessness and of sympathy.

And what, monks, is the power of wisdom ?

Such conditions as are bad and reckoned so; such as are good and reckoned so; such as are blameworthy and reckoned so; such as are faultless and reckoned so; such as are dark[2] and reckoned so; such as are bright and reckoned so; such as are not to be sought after and reckoned so; such as are to be sought after and reckoned so; such are as not truly Ariyan and reckoned so; such as are truly Ariyan and reckoned so—all these things are clearly seen and by wisdom well examined.[3] This, monks, is called the power of wisdom.

And what is the power of energy ?

Such conditions as are bad and reckoned so; such as are blameworthy, dark, not to be sought after, not truly Ariyan, and reckoned so—to rid himself of such he puts forth his whole desire, exerts himself, makes strenuous endeavour, bends his mind and so resolves. But such as are good and reckoned so; are faultless, bright, to be sought after, are Ariyan and reckoned so—to gain all those he puts forth his whole desire, exerts himself, makes strenuous endeavour, bends his mind and so resolves. This, monks, is called the power of energy.

And what is the power of faultlessness ?

Herein, monks, an Ariyan disciple is faultless in act of body, is faultless in act of speech, is faultless in act of thought. This, monks, is called the power of faultlessness.

And what is the power of sympathy ?

There are these four bases of sympathy: gifts, kindness, doing good and equal treatment.[4] Monks, that is the best gift: the gift of Dhamma. Monks, that is the best kindness:

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[1] *Cf. A.* ii, 142, where these four recur; above, p. 2, for others. Our text and *S.e. sangaha*, but *A.* ii. and *S.e.*, there, *sangāha*; see also *D.* iii, 152; *trsl.* popularity; above, p. 148.

[2] Above, p. 191.

[3] *Cf. M.* i, 478, of a *puggala diṭṭhipatta.*

[4] Above, p. 148.

teaching Dhamma again and again to the good and attentive listener. Monks, that is the best of good deeds: inciting, instilling, establishing the ways[1] of faith in an unbeliever; inciting, instilling, establishing the ways of virtue in the immoral; inciting, instilling, establishing the ways of generosity in the mean; inciting, instilling, establishing the ways of wisdom in the foolish. Monks, that is the best equality: that which exists between Streamwinner and Streamwinner, between Once-returner and Once-returner, between Non-returner and Non-returner, between Arahant and Arahant. This, monks, is called the power of sympathy.

These, monks, are the four powers.

Monks, the Ariyan disciple, who is endowed with these four powers, has passed by five fears. What five ?

The fear of (wrong) livelihood, of ill-fame, of embarrassment in assemblies, of death, of a miserable afterlife.[2]

Monks, that Ariyan disciple reflects thus:

"I fear not the fear of livelihood.[3] Why should I . . . ? Have I not four powers: the power of wisdom, energy, faultlessness and sympathy ? But the foolish may fear that fear; the indolent may fear that fear; the faulty in act of deed, word or thought may fear that fear; the unsympathetic may fear that fear. Nor do I fear the fear of ill-fame . . . nor the fear of embarrassment in assemblies . . . nor the fear of death . . . nor do I fear the fear of a miserable afterlife. Why should I . . . . ? But the foolish . . . the indolent . . . the faulty . . . the unsympathetic may fear the fear of a miserable afterlife."

Monks, possessed of those four powers, the Ariyan disciple has passed by these five fears.'

§ vi (6). *To be sought after.*

Then the venerable Sāriputta addressed the monks, saying: 'Monks, reverend sirs.' 'Reverend sir,' they replied, and the venerable Sāriputta said:

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[1] *Saddhāsampadāya samādapeti.*

[2] *Cf. Vbh.* 379 and *Vbh.A.* 505; *Mil.* 196.

[3] *Ājīvikabhayaŋ. Comy.* merely *jīvitavuttibhayaŋ.*

'Reverend sirs, a person should be regarded in two ways: to be sought after[1] or not to be sought after; a robe in two ways: to be sought after or not; alms in two ways: to be sought after or not; a lodging in two ways: to be sought after or not; a village or market-town in two ways: to be sought after or not; the country-side should be regarded in two ways: to be sought after or not.

Reverend sirs, it is said: a person should be regarded in two ways: to be sought after or not to be sought after. And why is this said ?

Take the case of one who knows of someone: "Following this man, evil conditions increase in me, good ones decline; those requisites of life: the robe, alms, lodging and medicine for sickness—which I, who have gone forth, must get, are hard to come by; and that promise[2] of recluseship, for the sake of which I have left home and gone forth into the homeless state, moves not to the fulfilment of making in me to become." In such case, reverend sir, follow not that person, but be it night or day, depart[3] without a word.

Or, of one who knows of someone: "Following this man, evil conditions increase in me, good ones decline; but those requisites: the robe and so forth—which I, who have gone forth, must get, are gotten with little difficulty; yet that promise of recluseship, for the sake of which I have gone forth . . . moves not to the fulfilment of making in me to become." In such case, reverend sirs, follow not that person, but depart deliberately without a word.[4]

Or, . . . "Following this man, evil conditions decline, good ones increase; but those requisites . . . are gotten with[5] difficulty; yet that promise of recluseship . . . moves not to

[1] *Sevitabba*, 'followable,' 'suitable.' *Cf.* this sutta with *A.* v, 100 *f.*, and for similar phraseology with *D.* ii, 278 and *M.* i, 104.

[2] *Attha.*

[3] *Pakkamitabbaŋ, v.l. -tabbo;* at *M.* i, 106, *-tabbo.* Trenckner considered this reading correct (see 539); *S.e. -tabbaŋ;* and so *Comy.* observing *ad anāpucchā: idha pana taŋ puggalaŋ anāpucchā pakkamitabbaŋ-ti attho.*

[4] The text reads: *āpucchā, v.l. an-; M.* i, 107, and *Ang. S.e. an-.*

[5] The text: *appakasirena;* so *S.e.;* but *M. kasirena*, making better sense.

the fulfilment of making in me to become." In such case, sirs, deliberately follow that person and do not depart.

Or, . . . "Following this man, evil conditions decline, good ones increase; and those requisites . . . are gotten with little difficulty; and the promise of recluseship . . . moves to the fulfilment of making in me to become." In such case, reverend sirs, follow that person all your life and depart not, even though you be repulsed.[1]

Reverend sirs, it is said: a person should be regarded in two ways: to be sought after or not; and it is on account of what has been said that this is said.

Reverend sirs, it is said: a robe should be regarded in two ways: to be sought after or not. And why is this said?

Take the case of one who knows of a robe: "Using this robe, evil conditions increase, good ones decline"—such a robe is not to be sought after. But if he know: "Using this robe, evil declines, good increases"—such a robe is to be sought after.

Reverend sirs, it is said: a robe should be regarded in two ways: to be sought after or not; and it is on account of what has been said that this is said.

Reverend Sirs, it is said: alms . . . a lodging . . . a village or market-town . . . the country-side should (each) be regarded in two ways: to be sought after or not to be sought after. And why is this said?

Take the case of one who knows of[2] . . . (any of these four). "By going after this alms . . . this lodging . . . this village or market-town . . . this country-side, evil conditions increase, good ones decline"—in that case (none of these four) are to be sought after. But when one knows of . . . (any of them): "By pursuing (these four), evil conditions decline, good ones increase"—then they are to be sought after.

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[1] *Cf.* above, p. 18: *api panujjamānena. Comy. api nikkaḍḍhiyamānena,* and adds: Even if such a person inflict punishment (to the extent of making him collect), a hundred bundles of firewood or a hundred pots of water or a hundred 'amunas' of sand or have him thrown out, saying, 'You cannot live here'—let him excuse him and follow him all his life.

[2] The text repeats all in full.

§ vii (7). *Sutavan the wanderer.*[1]

Thus have I heard: Once, when the Exalted One was staying near Rājagaha, on Mount Vulture Peak, Sutavan, the wanderer, came and paid him a visit. After greeting the Exalted One and exchanging the usual complimentary speeches, he sat down at one side. So seated, he addressed the Exalted One thus:

'Now on one occasion, lord, when the Exalted One was staying here at Rājagaha, on Giribbaja,[2] I heard this from the mouth of the Exalted One, from his own mouth I learnt it: "The arahant monk, Sutavan, who has destroyed the cankers, lived the life, done what was to be done, laid down the burden, won to the goal, burst the bonds of becoming and is freed by the fullness of gnosis,[3] cannot transgress[4] the five standards[5]: a monk, in whom the cankers are destroyed, cannot deliberately take the life of any living thing;[6] cannot, with intention to steal,[7] take what is not given; cannot indulge in carnal intercourse; cannot intentionally tell a lie; cannot enjoy pleasures from savings,[8] as of yore when a householder." Prithee, lord, have I heard the matter rightly from the Exalted One; have

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[1] At *M.* iii, 69 this is the name of a *pacceka* Buddha; but I do not find mention of this wanderer, nor of Sajjha of the following sutta elsewhere. The *Comy.* is silent. 'Sutavā' means learned, pundit; Sajjha: silver. [But see *S.* iii, 169 for the former possibly, *cf.* *K.S.* iii, 144.]

[2] *Buddh. Ind.* 37; *Chwang.* ii, 152; *Sis.* 66; *K.S.* ii, 125.

[3] Above, p. 240. This is one of the oft-recurring formulæ of Arahantship, see *D.* iii, 83; *M.* i, 4; *S.* i, 71; *A.* i, 144, and *passim.* For other formulæ see above, pp. 32, 54, and 159.

[4] *Ajjhācarituŋ,* lit. to practise or commit; *Comy. atikkamituŋ.*

[5] *Pañca ṭhānāni;* see *D.* iii, 133, 235; *M.* i, 523.

[6] *Comy.* Even an ant.

[7] *Theyyasankhātaŋ; cf. Dial.* iii, 125: So that it constitutes a theft. *Comy.* here, *theyyacittena,* with thought to thieve; *cf.* also *Vin.* iii, 46, *theyyasankhātan-ti -citto, avaharaṇacitto.*

[8] *Cf. D.* i, 6 (*Dial.* i, 7), instancing: food, drink, clothing; see *D.A.* i, 81 *f.* *Sannidhikārake, v.l. -kaŋ, D.* iii; *M.* i, *loc. cit.*, and *Comy. -kaŋ*; *S.e.: -ke.* (*D.* iii, 133 has also a reading: *-kārahaŋ.*) Our *Comy.* glosses: *sannidhiŋ katvā, ṭhapetvā, vatthukāmakilesakāme paribhuñjituŋ abhabbo.*

I grasped it rightly; have I borne it in mind rightly; have I understood it rightly ?[1]

'Certainly, Sutavan, you have heard the matter rightly; grasped it rightly; borne it in mind rightly and understood it rightly ! Both in the past and now, Sutavan, I, verily, declare: the arahant monk, who has destroyed the cankers, lived the life, done what was to be done, laid down the burden, won to the goal, burst the bonds of becoming and is freed by the fullness of gnosis, cannot transgress nine standards: a monk, in whom the cankers are destroyed, cannot deliberately take the life of any living thing; cannot, with intention to steal, take what is not given; cannot indulge in carnal intercourse; cannot intentionally tell a lie; cannot enjoy pleasures from savings, as of yore when a householder; a monk, in whom the cankers are destroyed, cannot go astray through desire;[2] cannot go astray through hate; cannot go astray through delusion; cannot go astray through fear.[3]

'Both in the past and now, Sutavan, I verily declare: an arahant monk, who has lived the life, done what was to be done, laid down the burden, won to the goal, burst the bonds of becoming and is freed by the fullness of gnosis, cannot transgress these nine standards.'

§ viii (8). *Sajjha, the wanderer.*

Thus have I heard: Once, when the Exalted One was staying near Rājagaha, on Mount Vulture Peak, the wanderer, Sajjha, paid him a visit . . . (*and told him how he had heard the Exalted One declare the five standards, which an arahant could not transgress—in the same words and at the same place as the foregoing sutta* 7).

'Tell me, lord, have I heard the matter rightly; grasped it rightly; borne it in mind rightly; have I understood it rightly ?'

'Certainly, Sajjha, you have. . . . Both in the past and

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[1] *Cf. A.* iii, 23 for similar phrases.

[2] *Chanda.*

[3] These are the four *agatigamanas*; *cf. D.* iii, 182, 133, 228; *A.* i, 72; ii, 18; iii, 274; *J.* i, 176.

now I declare thus: the arahant monk, who has destroyed the cankers, lived the life, done what was to be done, laid down the burden, won to the goal, burst the bonds of becoming and is freed by the fullness of gnosis, cannot transgress these nine standards: a monk, in whom the cankers are destroyed, cannot deliberately take life . . . cannot enjoy pleasures from savings, . . . ; cannot disavow[1] the Buddha; cannot disavow Dhamma; cannot disavow the Order; cannot disavow the training. Both in the past and now, Sajjha, I thus declare of the arahant monk. . . .'

§ ix (9). *Persons.*

'Monks, these nine persons are found living in the world. What nine?

The Arahant, he who has attained to arahantship, the Non-returner, he who has attained to the realization of the fruit of the Non-returner, the Once-returner, he who has attained to the realization of the fruit of the Once-returner, the Streamwinner, he who has attained to the realization of the fruit of the Streamwinner and the (average) many-man.[2]

Monks, these nine persons are found living in the world.'

§ x (10). *The venerable.*

'Monks, these nine persons are venerable, worthy of honour, worthy of gifts, worthy of salutations, the world's unsurpassed field for making merit.

The Arahant, he who has attained to arahantship, the Non-returner, he who has attained to the realization of the fruit of the Non-returner, the Once-returner, he who has attained to the realization of the fruit of the Once-returner, the Streamwinner, he who has attained to the realization of the fruit of the Streamwinner and he who has become one of the clan.[3]

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[1] *Paccakkhātuŋ*. *Comy.* cannot object thus, 'This is not the Buddha.'

[2] *Cf.* above, p. 193.

[3] *Gotrabhū*. *Comy.* One endowed with exceedingly powerful insight and thought, with immediate prospects of attaining to the state of the Streamwinner and the Way. Lord Chalmers at *F. Dial.* ii, 300: spiritual clan. The *Comy. ad A.* v, 23, is much the same as our *Comy.*; see *Child. s.v.*; *Cpd.* 66-8; *Vism. trsl.*, 160; *Expositor* 56, 310 *ff.*

Monks, these nine persons are venerable, worthy of honour, worthy of gifts, worthy of salutations, the world's unsurpassed field for merit making.

CHAPTER II.—THE LION ROAR.

§ i (11). *After the rainy season.*

THUS have I heard: Once, when the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park, the venerable Sāriputta came and visited him, saluted and sat down at one side. So seated, the venerable Sāriputta said to the Exalted One: 'Lord, I have spent the rainy season here in Sāvatthī, and I now wish to go into the country.'

'Now is the time, Sāriputta, to do as you think fit.'

So the venerable Sāriputta got up, saluted and took his departure, keeping the Exalted One on his right.

Now not long after his departure a certain monk addressed the Exalted One and said: 'Lord, the venerable Sāriputta has offended[1] me, and without asking my pardon has set out on a journey.'

And the Exalted One said to a monk: 'Go thou, monk, and in my name bid Sāriputta come, saying: "The Teacher calls you, Sāriputta."'

'Yes, lord,' replied the monk, and (*he went and gave the venerable Sāriputta the Exalted One's message*).

'Yes, reverend sir,' he replied.

Then went the venerable MahāMoggallāna and the venerable Ananda, with their keys,[2] from lodging to lodging, saying: 'Haste ye, reverend sirs, and come, for the venerable Sāriputta will now roar his lion's roar in the presence of the Exalted One.'

And the venerable Sāriputta went to the Exalted One and

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[1] *Āsajja. Comy. ghaṭṭetvā*, as at *D.A.* i, 276; the *Comy.* continues: On seeing Sāriputta departing with a great retinue, he was furious and said: 'I'll stop his departure.' They say that on leaving the Exalted One, the skirt of Sāriputta's robe brushed the elder—they say the wind blew it aside—and it was on such a paltry ground that he trumped up a deliberate offence. *Cf. Dhp.A.* ii, 178 *ff.*, where the story recurs.

[2] This phrase recurs at *S.* iii, 132; *cf.* also *Vin.* i, 79; *M.* iii, 127.

saluted him and sat down at one side; and the Exalted One said to him:

'There is here, Sāriputta, a fellow wayfarer, who has a grievance.[1] He says: "Lord, the venerable Sāriputta has offended me, and without asking my pardon has set out on a journey."'

'True it is, lord, that he, in whom mindfulness of the body's actions is not present, might set out on a journey without asking pardon of a fellow wayfarer in the godly life, whom he had offended.

Lord, just[2] as on the earth they cast things, clean and foul, dung, urine, spittle, pus and blood, yet for all that the earth is not filled with horror, loathing, or disgust;[3] even so, lord, like the earth, I abide with heart, large, abundant, measureless, feeling no hatred, nor ill-will. True it is, lord, that he, in whom mindfulness is not present, might set out on a journey without asking pardon of a fellow wayfarer, whom he had offended.

Lord, just as in water they wash things, clean and foul, dung, urine, spittle, pus and blood, yet for all that the water is not filled with horror, loathing or disgust; even so, lord, like water, I abide with heart, large, abundant, measureless, feeling no hatred, nor ill-will. True it is, lord, that he, in whom mindfulness is not present, might set out on a journey without asking pardon . . .

Lord, just as fire burns things, clean and foul, dung, urine, spittle, pus and blood, yet for all that the fire is not filled with horror, loathing or disgust; even so, lord, like fire, I abide with heart, large, abundant, measureless, feeling no hatred, nor ill-will. True it is, lord, that he, in whom mindfulness is not present, might set out on a journey without asking pardon . . .

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[1] *Khīyadhammaŋ āpanno. Comy.* reads *khīyana-*; glossing: *kathā-*. *P.E.D.* to fall into a state of mental depression. *S.e.* has both readings. The expression is technically used in the Vinaya meaning: to lodge a complaint, to raise an objection; *cf. A.* iii, 269.

[2] The first four of these similes recur at *M.* i, 423-4.

[3] This is a stock expression; *cf. Vin.* ii, 292; *D.* i, 213; *M.* i, 120; *S.* iv, 62; *Ud.* 23; *It.* 43, and *passim.*

Lord, just as the wind blows on things, clean and foul, dung, urine, spittle, pus and blood, yet for all that the wind is not filled with horror, loathing or disgust; even so, lord, like the wind, I abide with heart, large, abundant, measureless, feeling no hatred, nor ill-will. True it is, lord, that he, in whom mindfulness is not present, might set out on a journey without asking pardon . . .

Lord, just as a duster[1] wipes up things, clean and foul, dung, urine, spittle, pus and blood, yet for all that the duster is not filled with horror, loathing or disgust; even so, lord, like a duster, I abide with heart, large, abundant, measureless, feeling no hatred, nor ill-will. True it is, lord, that he, in whom mindfulness is not present, might set out on a journey without asking pardon . . .

Lord, just as a boy or girl of the scavenger[2] class, clad in rags, with begging-tray[3] in hand, on entering village or town, assumes a humble mien and then goes in; even so, lord, like a scavenger boy, I abide with heart, large, abundant, measureless, feeling no hatred, nor ill-will. True it is, lord, that he, in whom mindfulness is not present, might set out on a journey without asking pardon . . .

Lord, just as a bull, with cut horns, mild, well tamed, well trained, roaming from street to street, from cross-road to cross-road, harms nothing with its feet or horns; even so, lord, like a bull with cut horns, I abide with heart, large, abundant, measureless, feeling no hatred, nor ill-will. True it is, lord, that he, in whom mindfulness is not present, might set out on a journey without asking pardon . . .

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[1] *Rajoharaṇaŋ*. *Comy*. *colaka*, a cloth.

[2] *Caṇḍāla*, one of the despised tribes of India. At *J*. v, 450 they are said to eat the flesh of dogs (*cf*. *Th*. ii, 509); at *J*. iii, 195, to be corpse removers. They are generally classed with the Pukkusas; see *Buddh. Ind*. 55.

[3] *Kaḷopihattha;* see note at *Dial*. i, 227 and *Pāli Misc*. 60. It seems likely that this is the same kind of receptacle as used by the present-day Rodiyas of Ceylon; this consists of a scuttle fixed to the end of a stick (so that there shall be no contact between giver and receiver). The Sinhalese call this *kolapotta ; Comy*. *pacchi, ukkhali*.

Lord, just as a woman, man or a lad,[1] having washed the head and dressed up, would be filled with horror, loathing and disgust, if the carcase of a snake, dog or human being were slung around his neck; even so, lord, I am filled with horror, loathing and disgust at this foul body of mine. True it is, lord, that he, in whom mindfulness is not present, might set out on a journey without asking pardon . . .

Lord, just as a man might carry around a bowl of fat,[2] full of holes and slits, oozing, dripping; even so, lord, I carry around this body of mine, full of holes and slits, oozing, dripping. True it is, lord, that he, in whom mindfulness of the body's actions is not present, might set out on a journey without asking pardon of a fellow wayfarer in the godly life, whom he had offended.'

Then that monk got up from his seat, arranged his upper robe over one shoulder and fell at the feet of the Exalted One exclaiming: 'Lord, transgression has overtaken me! As a fool, a blind man, an evil man, I have accused the venerable Sāriputta untruly, vainly, lyingly. Lord, let the Exalted One pardon this transgression of mine as a transgression to the end that I may restrain myself in the future!'[3]

'Verily, monk, transgression has overtaken you! As a fool, as a blind man, as an evil man, you have accused the venerable Sāriputta untruly, vainly, lyingly; but since you have seen the transgression as such and recognized it as such, we pardon you. Verily, monk, there is growth in the discipline of the Ariyan[4] for him, who, seeing and recognizing his transgression as such, makes amends to the end that he may be restrained in the future.'

Then the Exalted One said to the venerable Sāriputta:

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[1] The text here reads *daharo vā yuvā vā*, so *S.e.*; but *M.* i, 119, *Vin.* iii, 68, where the simile recurs, omit the first *vā*; *cf.* also *Vin.* ii, 255; *M.* i, 32; ii, 19; *D.* i, 80; *J.* i, 5.

[2] *Cf. Vism.* 195; *trsl.* 223 for this simile.

[3] This is a stock passage; *cf. Vin.* i, 315; ii, 126; *D.* i, 85; iii, 55; *M.* iii, 246; *S.* ii, 127; *A.* ii, 146.

[4] *Ariyassa vinaye. Comy. Buddhassa bhagavato sāsane.*

'Pardon this foolish man, Sāriputta, before his head splits into seven pieces,[1] even where he stands.'

'Lord, I do pardon that venerable one, if he speak thus to me; and let him, too, pardon me.'

§ ii (12). *With attached remainder.*

Once, when the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park, the venerable Sāriputta before noon dressed and, with bowl and robe, went towards Sāvatthī.

[2]Then thought he: 'Too early is it yet to go about for alms in Sāvatthī. Suppose I were to go and visit the park of the wanderers of other views.' So the venerable Sāriputta went to their park and, after exchanging with them the usual compliments, sat down at one side.

Now at that time this happened to be the topic of their talk, as they sat gathered around: 'All who die with some attached remainder are not altogether freed[3] from hell, rebirth in the womb of an animal, the realm of ghosts, nor from the untoward way, the ill way, the abyss, hell.'

And the venerable Sāriputta neither applauded, nor disparaged their speech, but without comment rose from his seat and departed, saying to himself, 'I will learn the truth of the matter from the Exalted One.'

So the venerable Sāriputta, after going about for alms in Sāvatthī, when he had returned therefrom and eaten his meal, visited the Exalted One and, after saluting, sat down at one side. So seated (*he told the Exalted One all that had taken place*).

'Sāriputta, some of these wanderers of other views are fools and without understanding; but some will know of one who has attachment: he has some attached remainder; and some will know of one who has no attachment: he has none.

Sāriputta, there are these nine persons, who, when they die with some attached remainder, are altogether freed from

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[1] *Cf. D.* i, 95; *S.* i, 50; *Sn.* 983; *J.* i, 54; *Mil.* 157; above, p. 118.

[2] *Cf.* above, p. 20.

[3] *Parimutta.*

hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way . . . hell. What nine ?

Consider, Sāriputta, the person who is accomplished[1] in the precepts, accomplished in concentration, but not in wisdom —he destroys the five lower fetters and becomes completely cool after an interval. This, Sāriputta, is the first person, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way . . .

Again, Sāriputta, consider the person who is accomplished in the precepts, accomplished in concentration, but not in wisdom—he destroys the five lower fetters and becomes completely cool after lessening his period[2] . . .

. . . without (karmic) residue . . .

. . . after some residue . . .

. . . he ascends the stream of existence up to the Akaniṭṭha heaven. This, Sāriputta, is the fifth person, who, dying with some attached remainder, is altogether freed from hell . . .

Again, Sāriputta, consider the person who is accomplished in the precepts, but not in concentration, nor in wisdom—by destroying the three fetters and reducing lust, hatred and delusion, he becomes a Once-returner, who returns to this world again once only and makes an end of ill. This, Sāriputta, is the sixth person . . .

Again, Sāriputta, consider the person who is accomplished in the precepts, but not in concentration, nor in wisdom—by destroying the three fetters he becomes a Once-issuer;[3] and on being born into the state of man just once, he makes an end of ill. This, Sāriputta, is the seventh person . . .

Again, Sāriputta, consider the person who is accomplished in the precepts, is moderately[4] successful in concentration, is moderately successful in wisdom—by destroying the three

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[1] *Paripūrakārī*, a perfect fulfiller; *cf.* *A.* ii, 136; *Pug.* 37.

[2] Above, pp. 9 and 41.

[3] *Ekabījin;* see *K.S.* v, 180; *A.* i, 233; *Pug.* 16; *A.* v, 120.

[4] *Mattasokārī.* *Comy.* *pamāṇakārīna paripūrakārī.*

fetters, he becomes a Clan-to-clan-goer;[1] and running on, faring on through two or three clans, he makes an end of ill. This, Sāriputta, is the eighth person . . .

Again, Sāriputta, consider the person who is accomplished in the precepts, and is moderately successful in concentration, moderately successful in wisdom—by destroying the three fetters, he becomes one, who will be reborn seven times at most;[2] and running on, faring on among devas and men for seven times at most, he makes an end of ill. This, Sāriputta, is the ninth person, who, dying with some attached remainder, is altogether freed from hell, from rebirth in the womb of an animal, from the realm of ghosts, from the untoward way . . .

Sāriputta, some wanderers of other views are fools and without understanding; but some will know of one who has attachment—he has some attached remainder; and some will know of one who has no attachment—he has none.

Verily, Sāriputta, these nine persons who die with some remainder, are freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way . . .

Not until now, Sāriputta, has this Dhamma discourse been declared to monk or nun, to layman or laywoman. And why? Lest after hearing this Dhamma discourse, they bring on themselves the habit of idleness.[3] Moreover, Sāriputta, this Dhamma discourse was only declared by me because of my being questioned.'

§ iii (13). *The venerable MahāKoṭṭhita.*

Now the venerable MahāKoṭṭhita[4] visited the venerable Sāriputta; and on arrival greeted him, and after exchanging

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[1] *Kolaṅkola*; *cf. K.S., loc. cit.*

[2] *Sattakkhattuparamaṃ*; *ibid., A., loc. cit.*; *K.S.* ii, 95.

[3] *Comy.* Let them not bring on themselves a habit of idleness, making no effort to attain arahantship, thinking, we are freed from the four evil dooms.

[4] At *A.* i, 24 he is called the chief of the analysts; for his life see *A.A.* i, 286; *cf. F. Dial.* i, 207; *K.S.* ii, 79; iii, 143, 147; Mrs Rhys Davids' *Gotama.*

the usual compliments, sat down at one side. And seated at one side, he spoke thus to the venerable Sāriputta.

'How is it, reverend Sāriputta? Does one live the godly life under the Exalted One in the hope:[1] "May I experience in the future[2] just the same thing[3] as I experience here now?"'

'No, indeed, reverend sir.'

'But what, reverend Sāriputta, is it just the converse of this . . .?'

'No, indeed, reverend sir.'

'Is it in the hope of experiencing as pleasant,[4] what is painful?'

'No, indeed, reverend sir.'

'Is it then the converse?'

'No, indeed, reverend sir.'

'Is it in the hope of avoiding the experience of deeds[3] that have ripened?'

'No, indeed, reverend sir.'

'Is it in the hope of experiencing deeds not yet ripe?'

'No, indeed, reverend sir.'

'Is it in the hope of experiencing as a trifle, what is serious?'

'No, indeed, reverend sir.'

'Is it then the converse?'

'No, indeed, reverend sir.'

'Is it in the hope of avoiding the experience of what must be experienced?'

'No, indeed, reverend sir.'

'Then is it the converse?'

'No, indeed, reverend sir.'

'Reverend Sāriputta, to each of the foregoing questions, you have replied "No, indeed, reverend sir." What then is the reason that the godly life is lived under the Exalted One?'

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[1] *Attha.* At *M.* ii, 220, the Buddha tells the monks how he questioned the Jains on the feasibility of these ten propositions. They held it was not possible to convert or delay karmic action.

[2] *Samparāyavedaniyaŋ.* *Comy. dutiye attabhāve vipaccanakammaŋ.*

[3] *Kamma.*

[4] *Sukhavedaniyaŋ.* *Comy. sukhavedanājanakakammaŋ.*

'Reverend sir, what is not known, seen, attained, realized or mastered—for the knowledge of that, for the sight of that, for the attainment of that, for the realization of that, for the mastery of that, is the godly life lived under the Exalted One.'

'But what, reverend sir, is not known, seen, attained, realized or mastered . . . ?'

'This is ill—this is not known, seen, attained, realized, or mastered; and, reverend sir, it is for the knowledge, sight, attainment, realization and mastery of that that the godly life is lived under the Exalted One.

'This is the origin of ill . . .

'This is the ending of ill . . .

'This is the practice leading to the ending of ill—this is not known, seen . . . and it is for the knowledge of this . . . that the godly life is lived under the Exalted One.

'This, reverend sir, which is not known, seen, attained, realized or mastered—it is for the knowledge of that, for the sight, for the attainment, for the realization, for mastery of that, that the godly life is lived under the Exalted One.'

§ iv (14). *The venerable Samiddhi.*[1]

Now the venerable Samiddhi visited the venerable Sāriputta, saluted him and sat down at one side. And the venerable Sāriputta spoke to him, so seated: 'What, Samiddhi, is the basis of purposive thoughts ?'[2]

'Name and shape, sir.'

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[1] His name does not occur in the lists at *A.* i. 23 *f.* He entered the Order when young (*K.S.* i, 15). At *M.* iii, 208, the Buddha calls him a *moghapurisa*; and there he is chaffed by the wanderer, Potaliputta, for pretending to expound Dhamma after three years in the Order. However, at *K.S.* i, 149, he routs Māra; see also *Th.* i, 46; *J.* ii, 57. He seems to have been psychic; hence, perhaps, his name. *Comy.* observes that he was a pupil of Sāriputta, and received the name Samiddhi on account of the wealth of his personality, *attabhāvasamiddhatāya*. *Cf. K.S.* i, 15: 'Thou art young . . . and callow, black-haired and blessed with luck of youth.' See also *K.S.* iv, 19.

[2] *Cf.* above, p. 221. On *sankappavitakkā* see *Dh.S. trsl.*, § 7, *n.*; *Cpd.* 238. *Comy.* here, *sankappabhūtā vitakkā.*

'What gives them their variety ?'

'The elements.'

'What gives rise to them ?'

'Contact.'

'Wherein have they common ground ?"

'In feeling.'

'When are they at their best ?'

'In a state of concentration.'

'What is their master state ?'

'Mindfulness.'

'What is their still higher state ?'

'Wisdom.'

'What is their very essence ?'

'The giving of liberation.'

'Wherein are they finally merged ?'

'In the deathless.'[1]

('*Such, Samiddhi, are the questions, and such are your answers.*')[2]

'Well done, well done, Samiddhi! Well have you answered the questions put to you; but be not vain[3] on that account!'

§ v (15). *A boil.*

[4]Imagine, monks, a boil, which has been gathering for many years. It might have nine gaping wounds, nine natural openings.[5] Thence whatever might ooze out, foulness would certainly ooze out; stench would certainly ooze out; loathsomeness would certainly ooze out: whatever might be discharged, foulness would certainly be discharged; stench would certainly be discharged; loathsomeness would certainly be discharged.

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[1] *Cf.* with this Sāriputta's quest, *Vin.* i, p. 39.

[2] The text repeats in full.

[3] *Mā maññi. Comy. mā dappaŋ akāsi.*

[4] *Cf. S.* iv, 83; also the *Gītā* v, 13: 'the nine-gated city . . . the body.'

[5] *Abhedana. Comy. na kenaci bhinditvā . . . samuṭṭhitāni vaṇamukhāni.*

'A boil'—that is the name for the body,[1] monks, made up as it is of four elements, begotten of mother and father, a lump of gruel and sour milk, impermanent, subject to erasion, abrasion, dissolution and disruption, with nine gaping wounds, nine natural openings. And from it, whatever ooze out, foulness certainly oozes out; stench certainly oozes out; loathsomeness certainly oozes out: whatever be discharged, foulness is certainly discharged; stench is certainly discharged; loathsomeness is certainly discharged.

Wherefore, monks, be ye disgusted with this body.'

§ vi (16). *Thoughts.*

'Monks, these nine thoughts,[2] when made become, made much of, are very fruitful and of great advantage, merging and ending in the deathless. What nine?

The thought of foulness, of death, of the repulsiveness of food, of universal wretchedness, of impermanence, of ill in impermanence, of no self in ill, of renunciation, of freedom from passion.

Monks, these nine thoughts, when made become, made much of, are very fruitful and of great advantage, merging and ending in the deathless.'

§ vii (17). *The family.*[3]

'Monks, if one has not already done so, it is not meet to visit a family possessing these nine qualities, nor is it meet to sit down among them, if one has visited them. What nine?

They do not rise up pleasantly; nor greet one pleasantly; nor offer one a seat pleasantly; if they have one, they hide it; from plenty they give little; though they have choice food, they give coarse food; they give without respect or care; they do not sit round to hear Dhamma; they savour[4] not the spoken word.

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[1] *Cf. Dial.* i, 87; *M.* i, 500; ii, 17; *D.* i, 76 (*D.A.* i, 88); above, p. 192; *J.* i, 146; *S.* iv. 83.

[2] Above, p. 27; below, p. 305.

[3] *Cf.* above, p. 6; *Dhp.A.* i, 341.

[4] *Na rasīyanti, cf. Ps.* cxix, 103. *Comy.* They are not pleased. (The word) rolls off them, as water poured on the side of a pot.

Monks, it is not meet to visit . . . nor to sit down among a family possessing these nine qualities.'

(*But it is meet, if the family possess the nine converse qualities.*)

§ viii (18). *Amity.*

'Monks, the Observance day, when kept and held with nine qualifications,[1] is very fruitful, of great advantage, very splendid, very thrilling. And how is it so . . . kept ?

Consider, monks, the Ariyan disciple who reflects thus: "All their lives arahants give up taking of life and abstain therefrom; they dwell meekly and kindly, compassionately and mercifully to all beings, laying aside stick and sword. I, too, now, during this night and day, will give up taking life and abstain therefrom; I will dwell meekly and kindly, compassionately and mercifully to all beings, and lay aside both stick and sword. So, in this way, I shall follow the example of arahants and keep the Observance." With this first qualification is it observed.

"All their lives arahants abstain from taking what is not given. They dwell taking what is given, expectant; not stealing but holding themselves in purity. I, too, now, during this night and day, will act likewise. So, thereby, I shall follow the example of arahants and keep the Observance." With this second qualification is it observed.

"All their lives arahants abstain from living the ungodly life; living the godly life, abiding apart, they abstain from intercourse, the village-practice. I, too, now . . . will act likewise. So, thereby, I shall follow the example of arahants and keep the Observance." With this third qualification is it observed.

"All their lives arahants give up lying and abstain therefrom; speaking the truth, bondsmen to the truth, trustworthy, dependable, they deceive no one in the world. I, too, now . . . will act likewise . . . and keep the Observance." With this fourth qualification is it observed.

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[1] *Cf.* above, p. 170. Our sutta here seems to point to the probability of the '*aṭṭhasīl*'—as a defined observance—being of late origin; *cf.* the Way, which is tenfold, at *A.* v, 212 *ff.*

"All their lives arahants give up drinking strong drink, the cause of sloth, and abstain therefrom. I, too, now . . . will act likewise . . . and keep the Observance." With this fifth qualification is it observed.

"All their lives arahants have but one meal (a day), abstaining from food at night and at wrong times. I, too, now . . . will act likewise . . . and keep the Observance." With this sixth qualification is it observed.

"All their lives arahants abstain from looking on at shows and fairs, where there is dancing, singing and music; from wearing, decorating or ornamenting themselves with garlands, scents and salves. I, too, now . . . will act likewise . . . and keep the Observance." With this seventh qualification is it observed.

"All their lives arahants give up the use of large and lofty beds and abstain therefrom; they lie on low beds, couches or strewn grass. I too, this night and day, abstaining from the use of a large or lofty bed, will lie on a low one, or on a couch, or on strewn grass. So, in this way, I shall follow the example of arahants and keep the Observance." With this eighth qualification is it observed.

Then, monks, the Ariyan disciple dwells with his mind pervading with amity one quarter of the world; likewise the second, third and fourth quarter.[1] And so the whole world, above, below, around, everywhere, he pervades with thoughts of amity, far-reaching, abounding, measureless, free from hatred and ill-will. With this ninth qualification is it observed.

Monks, when the Observance day is kept and held with these nine qualifications, it is very fruitful, of great advantage, very splendid, very thrilling.'

§ ix (19). *The deva host.*

'This night, monks, when night was nearly spent, there visited me a host of devas of surpassing beauty, shedding their

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[1] This is the first *brahmavihāra*—*i.e.*, divine state; see *D.* i, 250; ii, 186; iii, 223; *A.* i, 183; ii, 128; v, 344; see note at *K.S.* v, 98, and the full comment at *Vism.* 308.

rays over almost the whole of Jeta Grove. And they saluted me and stood at one side. So standing, they spoke thus to me:

"Lord, when we dwelt among men, in times gone by, homeless wanderers visited us; and though we arose (out of respect), we did not salute them (with raised hands). Lord, by not fulfilling this duty, we have suffered remorse and have been sorry since; for we have been reborn in a mean[1] body."

Monks, then another host of devas approached me and said:

"Lord, when we dwelt among men, in times gone by, homeless wanderers visited us; and though we arose and saluted them, we did not offer them seats. Lord, by not fulfilling this duty, we have suffered remorse and have been sorry since; for we have been reborn in a mean body."

And another came and said: ". . . though we arose and saluted them and offered them seats, we did not share (our food) in accordance with out ability and power[2] . . .

. . . though . . . we shared our food, we did not sit round to hear Dhamma[3] . . .

. . . though we sat round to hear Dhamma, we did not lend an ear and hearken to Dhamma . . .

. . . though we lent an ear and hearkened to Dhamma, we did not bear in mind what we heard . . .

. . . though we bore in mind what we heard, we did not investigate the meaning of what we had learnt . . .

. . . though we investigated the meaning of Dhamma we had learnt; knowing both the spirit and the letter, we did not walk in conformity with Dhamma. Lord, by not fulfilling this duty, we have suffered remorse and have been sorry since; for we have been reborn in a mean body."

Monks, yet another host of devas approached me, and said:

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[1] *Comy.* observes that compared with the highest deva world, the lowest may be termed mean.

[2] *Yathāsattiŋ yathābalaŋ. Cf. D.* i, 102; *Cp.* i, 10; l. 6. Our *Comy.* reads *-sattiyathā-* with *v.l.*; *S.e.* omits in the first case, but reads *-sattiŋ* in the second.

[3] From here to the end are the usual terms of righteous conduct; *cf.* above, p. 77; *M.* i, 480.

"When we dwelt among men in times gone by, homeless wanderers visited us; lord, we arose and saluted them; offered them seats; shared our food in accordance with our ability and power; sat round to hear Dhamma; lent an ear and hearkened to Dhamma; bore in mind Dhamma we had heard; investigated the meaning of Dhamma we had learnt; and knowing both the spirit and the letter of Dhamma, we walked in conformity therewith. Lord, by fulfilling these duties, we have suffered no remorse, nor have we been sorry since; for we have been born in an excellent body."

Monks,[1] (behold) these tree-roots, these empty places! Muse, monks, and be not idle! Suffer not remorse afterwards, as did those first (eight hosts of) devas!'

§ x (20). *Velāma.*[2]

Once, when the Exalted One was dwelling near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park, the householder, Anāthapiṇḍika, visited him and after saluting sat down at one side.

And the Exalted One addressed Anāthapiṇḍika thus:

'Is alms given in your family,[3] householder?'

'Yes, lord, . . . but it consists of a coarse mess of broken rice grains together with sour gruel.'[4]

'Householder, whether one give coarse alms or choice,[5] if one give casually, without thought, not with one's own hand, give but orts[6] and with no view to the future[7]; then, wheresoever that almsgiving bear fruit,[8] his mind will not turn to

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[1] *Cf.* above, p. 94.

[2] This sutta is referred to at *J.* i, 228; *Khp.A.* 222; *D.A.* i, 234.

[3] The *Comy.* observes that this question was not asked concerning gifts to the Order, of these he knew; but of gifts to the world at large (*lokiyamahājanassa*).

[4] *Cf. Vin. Texts* iii, 9 *n.*; *K.S.* i, 115 (318 = *Mp.* 795); *D.* ii, 354.

[5] This set of five recurs at *D.* ii, 356; *M.* iii, 22; *A.* iii, 171.

[6] *Apaviddhaŋ. Comy.* here: *na nirantaraŋ deti, saŋvaccharika soṇḍavallī viya*; but *ad A.* iii, 171: *atha vā chaḍḍatukāmo viya deti.*

[7] *Comy.* Not believing in karma or fruit.

[8] *S.* i, 92.

the enjoyment of excellent food, of fine raiment, of rich carriages, to the enjoyment of the excellencies of the five senses; and one's sons and one's daughters, one's slaves, messengers and workfolk will have no desire to listen to one, nor lend an ear, nor bring understanding to bear[1] (on what one says). And wherefore ? Such is the result, householder, of deeds done casually.

But whether one give coarse alms or choice, householder, if one give considerately, after taking thought, with one's own hand, give other than orts and with a view to the future; then, wheresoever that almsgiving bear fruit, his mind will turn to the enjoyment of good food, of fine raiment, of rich carriages, of the excellences of the five senses; and one's sons and one's daughters, one's slaves, messengers and workfolk will desire to listen to one, will lend an ear and bring understanding to bear (on what one says). And wherefore ? Such is the result, householder, of deeds done considerately.

Long ago, householder, there lived a brāhman called Velāma. He gave very rich gifts, such as these: He gave eighty-four thousand golden bowls, filled with silver; he gave eighty-four thousand silver bowls, filled with gold; he gave eighty-four thousand copper bowls, filled with treasure;[2] he gave eighty-four thousand steeds,[3] with trappings of gold, with banners of gold, covered with nets of gold thread; he gave eighty-four thousand chariots, spread with lion-skins, tiger-skins, leopard-skins, saffron-coloured blankets, with golden trappings, golden banners, covered with nets of gold thread; he gave eighty-four thousand milch kine, with tethers of fine jute, with milk-pails of silver;[4] he gave eighty-four thousand maidens adorned with jewelled ear-rings; he gave eighty-four thousand

[1] This phrase recurs at *D.* i, 230; *M.* iii, 133; *A.* i, 172; *S.* ii, 267; *Vin.* i, 10.

[2] *Hirañña.* *Comy.* gems.

[3] *Cf. Dial.* ii, 220; *K.S.* iii, 123. On the number 84000, see above, p. 65 *n.* Its use is common in Indian literature; *cf. S.B.E.* xxi, 241 (and Kern's note there); xlix, pt. 2, 177 (in the *Mahāyāna*); by FaHien, Beal's *Records*, p. l; as eighty-four see *S.B.E.* xv, 297 (the *Maitrāyaṇa-Brāhmaṇa-Upanishad*).

[4] *Kaŋsûpadhāraṇāni.* *Comy.* *rajata-maya-khīra-paṭicchakāni.*

couches, spread with fleecy covers, white blankets and woollen flower-embroidered coverlets, covered with rugs of antelope skins, with awnings above and crimson cushions at each end;[1] he gave eighty-four thousand lengths[2] of cloth, of finest flax, of finest silk, of finest wool, of finest cotton. And who shall tell of the food and the drink that he gave, food both hard and soft, sweetmeats and syrups! They flowed, methinks, as rivers![3]

Perhaps, householder, you may think thus: Maybe Velāma, the brāhman, who made that very rich gift, was someone else. But think not so, for it was I, who at that time was Velāma, the brāhman; it was I who made that very rich gift.

But when that alms was given, householder, there was no one worthy to receive the gift; there was none to sanctify that gift. For, though brāhman Velāma gave that very rich gift, greater would have been the fruit thereof, had he fed one person of right view.[4]

Though he gave that very rich gift, or though he fed a hundred persons of right view, greater would have been the fruit thereof, had he fed one Once-returner.

Though he gave that very rich gift, or though he fed a hundred Once-returners, greater would have been the fruit thereof, had he fed one Non-returner.

. . . though he fed a hundred Non-returners, greater would have been the fruit thereof, had he fed one Arahant.

. . . though he fed a hundred Arahants, greater would have been the fruit thereof, had he fed one silent Buddha.[5]

. . . though he fed a hundred silent Buddhas, greater would have been the fruit thereof, had he fed one Tathāgata, arahant, fully awake.

. . . though he fed the Order of monks, with the Buddha at their head, greater would have been the fruit thereof, had

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1 *Cf.* above, p. 59.

2 *Koṭi.* *Comy.* One *koṭi* (made) twenty pairs of cloths.

3 The text and *S.e.* read *vissandati*, but *Comy.* with *v.l.* *vissandanti*, observing: *nadiyo viya vissandanti.*

4 *Diṭṭhisampannaŋ.* *Comy.* *dassanasampannaŋ sotāpannaŋ.*

5 *Paccekabuddha.*

he built a monastery for the use of the monks of the Order of the surrounding country.

. . . though with pious heart he took refuge in the Buddha, Dhamma and the Order, greater would have been the fruit thereof, had he with pious heart undertaken to keep the precepts: abstention from taking life, from taking what is not given, from carnal lusts, from lying and from intoxicating liquor, the cause of sloth.

. . . though with pious heart he undertook to keep these precepts, greater would have been the fruit thereof, had he made become a mere passing fragrance[1] of amity.

. . . though he made become just the fragrance of amity, greater would have been the fruit thereof, had he made become, just for a finger-snap, the thought of impermanence.'

Chapter III.—Spheres of Beings.

§ i (21). *In three ways.*

'Monks, in three ways men of Northern Kuru[2] excel both the Thirty devas and men of Jambudīpa. In what three?

Their special qualities[3] are unselfishness,[4] lack of greed and fixity of life-span.

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[1] *Gandhūhanamattaŋ*, or *gaddūhana-*; see *Tr. P.M.* 59; *K.S.* ii, 177. *S.e.* and *Comy.* have both. The *Comy.* on the former explains: a mere passing fragrance; as it were, merely the perfume there might be from taking a pinch of scent between the fingers. On the latter: merely, as it were, a pull at a cow's teat. *Comy. Hew. ed.* p. 806 reads *thana-añchana-*, *v.l.* *-añjana-*; *P.E.D.* reads *majjana*; *Tr. āviñjana* from $\sqrt{\text{piñj}}$; see above, p. 51, *n.* 2; *C.P.D.* omits our readings; *cf. añchati*, *M.* i, 532.

[2] *Uttarakurukā*, the inhabitants of one of the four *Mahādīpas*, the great islands or continents, which the world was supposed to consist of; thus 'on the north is Uttarakuru, on the south Jambudīpa (India), on the east Pubbavideha, and on the west Aparagoyāna' (*Childers*). See *Dial.* iii, 192, for a poetical description of Uttarakuru; also *Mhvs. trsl.* 3; *Mil.* 84; *Chwang* 32; above, p. 55, *n.* 1.

[3] Reading with *v.l.* *-guṇā*.

[4] *Amama.* See *Dial., loc cit.*; *Comy. nittaṇhā.*

Monks, in these three ways men of Northern Kuru excel both the Thirty devas and men of Jambudīpa.

Monks, in three ways the Thirty devas excel both the men of Northern Kuru and men of Jambudīpa. In what three?

In their celestial life, beauty[1] and happiness.

Monks, in these three ways the Thirty devas excel both the men of Northern Kuru and men of Jambudīpa.

Monks, in three ways the men of Jambudīpa excel both the men of Northern Kuru and the Thirty devas. In what three?

They are heroic,[2] possess mindfulness[3] and the godly life may be lived there.[4]

Monks, in these three ways men of Jambudīpa excel both men of Northern Kuru and devas of the Thirty.'

§ ii (22). *The excitable steed.*

'Monks, I will tell you of the three excitable steeds[5] and of the three excitable men; of the three well-bred[6] steeds and of the three well-bred men; of the three noble thoroughbred steeds and of the three noble thoroughbred men. Listen, pay heed, I will speak.'

'Yes, lord,' they replied; and the Exalted One said:

'And what, monks, are the three excitable steeds? Herein one horse is speedy, but is not graceful,[7] nor goodly in build

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[1] *Vaṇṇa*, the set is a stock one, but usually pomp and power are added; see above, pp. 44 and 165.

[2] The text reads *surā*, strong drink; *S.e. sūrā*, courage; see *VvA*. 18, which is no doubt correct; *cf.* similarly at *K.S.* v, 202.

[3] The *Comy.* observes that since devas are wholly happy, they do not persevere (*thirā*); but those in hell being wholly miserable, and (mankind) who are partly happy and partly miserable, do persevere (in thought).

[4] The *Comy.* explains: Only in Jambudīpa do Buddhas and silent Buddhas arise and set forth the eightfold Way and godly life. See *Pts. of C.* 73, where this passage is quoted.

[5] *Khaḷunka. Comy.* refers to the remarks *ad A.* i, 287 (*Mp.* 498), and there glosses: *pota*, young; *cf.* above, p. 131 *ff.*; *A.* ii, 250; v, 323.

[6] *Sadassa.*

[7] *Vaṇṇasampanna*, endowed with beauty.

and girth;[1] another is speedy and graceful, but not goodly in build and girth; and another is speedy and graceful and goodly in build and girth. Monks, these are the three excitable steeds.

And what, monks, are the three excitable men ? Herein one man is quick-witted,[2] but not full of grace,[3] nor goodly in build and girth; another is quick-witted and full of grace, but not goodly in build and girth; and another is quick-witted and full of grace and goodly in build and girth.

And how, monks, is an excitable man quick-witted, but not full of grace, nor goodly in build and girth ?

Herein, monks, a monk understands: This is ill—as it really is; understands: This is the origin of ill—as it really is; understands: This is the ending of ill—as it really is; understands: This is the practice leading to the ending of ill—as it really is. This I declare of his quick-wittedness. But when questioned on More-Dhamma[4] and on More-Discipline, he fails and cannot answer the questions. This I declare of his lack of grace. Nor does he receive the requisites: the robe, alms, lodging and medicine for sickness. This I declare of his lack of goodliness in build and girth.

Thus, monks, an excitable man is quick-witted, but not full of grace, nor goodly in build and girth.

And how, monks, is an excitable man quick-witted and full of grace, but not goodly in build and girth ?

Herein he understands what ill really is . . . and so forth; he does not fail in answer . . .; but he does not receive the requisites. . . . So in each case I declare of him. . . . Thus . . . a man is so . . .

And how, monks, is an excitable man quick-witted and full of grace and goodly in build and girth ?

He understands what ill really is . . .; he does not fail in answer . . .; and he receives the requisites. So in each case I declare of him. . . . Thus . . . a man is so . . .

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[1] *Ārohapariṇāhasampanna. Mp., loc. cit., uccabhāvaparimaṇḍala-bhāva.*

[2] *Javasampanna. Comy. ñāṇajavena sampanno ; cf. Cpd.* 245.

[3] *Na vaṇṇa-. Comy.* explains, *na guṇavaṇṇa-.*

[4] *Abhidhamme abhivinaye; cf. Dial.* iii, 246 *n.*; *M.* i, 472; *Vin.* i, 64.

Monks, these are the three excitable men.

And what, monks, are the three well-bred steeds ?

(*Reply as in the case of the excitable steeds.*)

And what, monks, are the three well-bred men ?

Herein, monks, a well-bred man is quick-witted, but not full of grace, nor goodly in build and girth.

And how is he so . . .

Herein, monks, a monk after completely destroying the five lower fetters, is reborn spontaneously and not being subject to return from that world, becomes completely cool there. I declare this of his quick-wittedness.

(*The remaining clauses are the same as in the case of the excitable man. For the second and third well-bred men, substitute the foregoing clause for that concerning the knowledge of ill and apply the replies for the second and third excitable men to the second and third well-bred men, respectively.*)

And what, monks, are the three noble thoroughbred steeds ?

(*Reply as for the excitable steeds.*)

And what are the three noble thoroughbred men ?

(*Reply as for the excitable men.*)

And how, monks, is a noble thoroughbred man quick-witted, but not full of grace, nor goodly in build and girth ?

Herein, monks, a monk destroys the cankers and enters into and abides in the emancipation of the mind and wisdom, knowing and realising this state for himself, even in this present life. This I declare of his quick-wittedness. When questioned on More-Dhamma and on More-Discipline, he fails and cannot answer the questions. This I declare of his lack of grace. Nor does he receive the requisites. . . . This I declare of lack of goodliness in build and girth.

Thus, monks, a noble thoroughbred man is quick-witted, but not full of grace, nor goodly in build and girth.

(*For the second and third, apply the replies for the respective excitable men, substituting the foregoing clause for that concerning knowledge of ill.*)

These, monks, are the three noble thoroughbred men.'

§ iii (23). *Craving.*

'Monks, I will teach the nine[1] conditions rooted in craving. Listen, pay heed, I will speak . . .

And what are the nine conditions rooted in craving?

Pursuit comes into being because of craving; gain because of pursuit; decision because of gain; passion and desire to do because of decision; tenacity because of passion and desire to do; possession because of tenacity; avarice because of possession; hoarding[2] because of avarice; and many a bad and wicked state of things arises from the act of hoarding—blows, wounds, strife, contradiction, retort, quarrelling, slander, lies.[3]

These, monks, are the nine conditions that have their root in craving.'

§ iv (24). *Beings.*

'Monks, there are these nine spheres of beings.[4] What nine?

Monks, there are beings differing in body and differing in perceptive power, as for instance mankind, some devas and some in purgatory. This is the first sphere of beings.

Monks, there are beings differing in body and similar in perceptive power, as for instance devas of the Brahmā world, reborn there after practising the first (musing here). This is the second sphere of beings.

Monks, there are beings similar in body, but differing in perceptive power, as for instance the radiant devas. This is the third sphere of beings.

Monks, there are beings similar in body and similar in perceptive power, as for instance the lustrous devas. This is the fourth sphere of beings.

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[1] This recurs at *D.* ii, 58; iii, 289; *Vbh.* 390. See *Dial.* ii, 55 *f.*

[2] *Ārakkhā*, the text omits, but has as *v.l.* *-o* and *-ā*; *D.* ii, and iii, *loc. cit.*, *-o*, only; the *Comy.* *-ā*. *Comy.* adds: by concealing behind a door; by guarding it in a casket. E. J. Thomas, *Life*, 198.

[3] This stock phrase recurs at *D.*, *loc. cit.*; *M.* i, 110, 410; *Vism.* 326.

[4] *Cf.* above, p. 22; *D.* iii, 263, 288; *Khp.* 2; *Khp.A.* 86.

Monks, there are beings without perceptive power and without feeling, as for instance the unconscious devas. This is the fifth sphere of beings.

Monks, there are beings who, by wholly transcending the perception of form, by the passing away of the perception of the sense-reaction and by turning the attention away from the perceptions of the manifold, attain to the sphere of infinite space, realizing: Space is infinite. This is the sixth sphere of beings.

Monks, there are beings who, by having wholly transcended the sphere of infinite space, attain to the sphere of infinite consciousness, realizing: Consciousness is infinite. This is the seventh sphere of beings.

Monks, there are beings who, having wholly transcended the sphere of infinite consciousness, attain to the sphere of nothingness, realizing: There is nothing. This is the eighth sphere of beings.

Monks, there are beings who, having wholly transcended the sphere of nothingness, attain to the sphere of neither perception nor non-perception. This is the ninth sphere of beings.

Monks, these are the nine spheres of beings.'

§ v (25). *Wisdom.*[1]

'Monks, when the mind of a monk is well heaped around with wisdom, it is proper for that monk to say: "I know that birth is destroyed, the godly life lived, done is what was to be done and there is no more life in these conditions."[2]

And how, monks, is the mind of a monk well heaped around with wisdom?

"Passion-free is my mind"—(knowing this) is his mind well heaped around with wisdom; "hatred-free is my mind," "delusion-free is my mind," "free of any passionate condition," "free of any hateful condition," "free of any delusive condition," "my mind is free of any condition of return for

[1] The *Uddāna* reads: *saññā*, with *v.l. paññā*.

[2] This is, of course, the affirmation of arahantship.

becoming in (the worlds of) sense, form and no form," (knowing this) his mind is well heaped around with wisdom.

Verily, monks, when the mind of a monk is well heaped around with wisdom, it is proper for that monk to say: "I know that birth is destroyed, the godly life lived, done is what was to be done and there is no more life in these conditions." '

§ vi (26). *The stone column.*

Thus have I heard: Once when the venerable Sāriputta and the venerable Candikāputta[1] were dwelling near Rājagaha in the Bamboo Grove at the Squirrel's Feeding Ground, the venerable Candikāputta addressed the monks, saying: 'Reverend sirs, Devadatta taught Dhamma to the monks thus: "When, sirs, the mind of a monk is heaped[2] around with thoughtfulness, it is proper for that monk to explain: I know that birth is destroyed, the godly life lived, done is what was to be done and there is no more life in these conditions." '

Now when he had thus spoken, the venerable Sāriputta said: 'Nay, reverend Candikāputta, Devadatta[3] taught not Dhamma so . . .; but he taught the monks thus: "When the mind of a monk is *well* heaped around with thoughtfulness, it is proper for that monk so to explain . . ." '

(A second and a third time the venerable Candikāputta spoke in like manner and the venerable Sāriputta replied as before. Then said the venerable Sāriputta[4]):

'And how, reverend sirs, is the mind of a monk well heaped around with thoughtfulness? His mind is well heaped around with thoughtfulness as to being passion-free, hatred-free, delusion-free, free of any passionate condition, hateful condition, delusive condition, free of any condition of return for becoming in (the worlds of) sense, form and no form.

Thus, reverend sirs, if[5] objects cognizable by the eye come very strongly into the range of vision of a monk, wholly freed

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[1] 'Son of the moon,' called so on account of his mother. *Comy.*

[2] *Cetasā cittaŋ paricitaŋ*, we should read so for *supari-* of our text. *Comy.* explains: *cittâcārapariyāyena cittâcārapariyāyo cito vaḍḍhito hoti*; on Sāriputta remark: . . . *uparûpari cito suvaḍḍhito hoti.*

[3] See above, p. 109.

[4] The text repeats much in full.

[5] *Cf.* Vin. i, 184; *A.* iii, 377 (*G.S.* iii, 269).

in mind, they overwhelm not his mind and his mind is unconfused and firm, being won to composure, and he marks their set.[1] If sounds . . . smells . . . tastes . . . touches . . . and ideas, cognizable by the senses, . . . come very strongly into the range of the senses . . . of a monk, wholly freed in mind, they overwhelm not his mind and his mind is unconfused and firm, being won to composure, and he marks their set.

Imagine,[2] reverend sirs, a stone column sixteen cubits[3] long and one[4] half of it, eight cubits, below (ground) and the other eight cubits above; and suppose the wind and rain were to blow very strongly from the east, they would not shake it, nor make it quake nor tremble. And suppose the wind and rain were to blow very strongly from the west . . . from the north . . . from the south, they would not shake it. . . . And wherefore? Owing to the depth of one half, reverend sirs, owing to the well dug state of the stone column.

It is, verily, even thus, reverend sirs, when objects . . . sounds . . . smells . . . tastes . . touches . . . and ideas, cognizable by the senses, come very strongly into the range of the senses of a monk, wholly freed in mind, they overwhelm not his mind and his mind is unconfused and firm, being won to composure, and he marks their set.'

§ vii (27). *Dread and hatred* (*a*).

Now the householder, Anāthapiṇḍika, came and visited the Exalted One, saluted him and sat down at one side. So seated, the Exalted One said to him:

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[1] *Comy.* Both the rising and setting; *cf. Vism.* 694.

[2] This simile recurs at *S.* v, 445; *cf.* above, p. 70.

[3] *Kukkuka. Comy. hattha.*

[4] *Heṭṭhā nemassa . . . upari nemassa*; most *MSS.* with *S.* and *Comy.* . . . *nemaṅgamā . . . nemassa*, explaining: *āvāṭassa heṭṭhā gatā, upari āvāṭassa* (*Hewa. edition* of *Mp.* omits the latter part, *Colombo* 1922 *ed.* provides). *K.S.* v, 376 translates: 'below . . . above the pedestal,' deriving *nema*, with *P.E.D.* from *nemi*, a rim—*i.e.*, the place where the column appears out of the ground; but generally (if not always) *heṭṭhā* (and *upari*) when used as a prep. follows the noun it governs; *cf.* our *Comy.* as quoted; *D.* i, 198; *PvA.* 113 (*P.E.D.* treats as adv.); *Childers s.v.* I think *ne·na* is *na-ima*: not this, another, the one, half, see *Mcd. Sk. Dict. s.v.*, and I so translate.

[1]'When, householder, for the Ariyan disciple the fivefold dread and hatred has ceased, and he is endowed with the four possessions[2] of the Streamwinner, he may, should he wish, declare the self just by the self: Destroyed for me is hell; destroyed for me is rebirth in the womb of an animal; destroyed for me is the realm of Petas; destroyed for me is the untoward way, the ill way, the abyss. I am a Streamwinner, not subject to any falling back, assured and bound for the awakening.

What fivefold dread and hatred has ceased?

[3]When, householder, the taker of life, by reason of his taking life, breeds dread and hatred in this world, or when he breeds dread and hatred in the next world, he experiences in the mind pain and grief; but he who abstains from taking life breeds no dread and hatred in this world, breeds no dread and hatred in the next world, nor experiences in the mind pain and grief. Thus that dread and hatred has ceased for him, who abstains from taking life.

When, householder, the taker of what is not given . . . the lustful evil liver . . . the liar . . . and he who indulges in spirituous liquor, the cause of sloth, by reason of such, breeds dread and hatred in this world, or when he breeds dread and hatred in the next world, he experiences in the mind pain and grief; but he who abstains from such practices . . . breeds no dread and hatred in this world, nor in the next world, nor experiences in the mind pain and grief. Thus that dread and hatred has ceased for him, who abstains from such practices . . .

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[1] This sutta, with the exception of the causal clauses, recurs at *S.* ii, 68 (*K.S.* ii, 47). There, as here, immediately follows the same sutta preached to the monks; *Comy.*, however, discriminates: § 27 deals with the way of Streamwinning, § 28 with the Streamwinner himself. In both suttas *S.* has 'at Sāvatthī.' *Cf.* also *A.* v, 182; iii, 204; *Sn.A.* 210; *K.S.* translates: fivefold guilty dread; our *Comy.* (*Mp.* 802) observes: Both the dread of mental terror and the hatred of a person.

[2] *Cf. D.* ii, 93; *S.* v, 357; *A.* iii, 211; this passage and statement of the 'four possessions' is called *Dhammādāsa*, the mirror of Dhamma, at *D.* and *S.* See also *D.* iii, 227; *A.* ii, 56; *S.* i, 219; *M* i, 37 and *passim.*

[3] This recurs at *A.* iii, 205.

This is the fivefold dread and hatred which has ceased.

With what possessions of a Streamwinner is he endowed ?

Herein, householder, the Ariyan disciple is endowed with unwavering faith in the Buddha: Of a truth he is the Exalted One, arahant, wholly awake, abounding in wisdom and righteousness, the well-farer, the world-knower, the incomparable tamer of tamable men, the teacher of devas and men, the Buddha, the Exalted One.

He is endowed with unwavering faith in Dhamma: Well proclaimed is Dhamma by the Exalted One, which is for every-day life,[1] not for another time;[2] it bids one come and see; a guide to be understood by the intelligent, each for himself.

He is possessed with unwavering faith in the Order: Well trained is the Order of the disciples of the Exalted One; upright is their practice; they are trained in method; trained in the proper course is the Order of the disciples of the Exalted One—that is to say, the four pairs, the eight groups of persons.[3] Such is the Exalted One's Order of disciples—worthy of offerings, worthy of oblations, worthy of gifts, meet to be reverently saluted, the world's peerless field for merit.

With virtues dear to Ariyans is he endowed, which are unbroken and without a rent, untarnished and without a blemish,[4] purifying, praised by the wise, uncontaminated and conducive to concentration.

With these four possessions of a Streamwinner is he endowed.

When, householder, for the Ariyan disciple this fivefold dread and hatred has ceased and he is endowed with these four possessions of a Streamwinner, he may, should he wish, declare the self just by the self:[5] Destroyed for me is hell; destroyed for me is rebirth in the womb of an animal; destroyed for me is the realm of Petas; destroyed for me is the untoward way, the ill way, the abyss. I am a Streamwinner, not subject to any falling back, assured and bound for the awakening.'

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1 *Sandiṭṭhiko.* 2 *Akāliko.*

3 Those disciples who have attained to one or more of the four paths or four fruits. See the full commentary at *Vism. trsl.* 252 *ff.*

4 This is a stock phrase; *cf.* above, p. 31. 5 *Attanā 'va attānaŋ.*

§ viii (28). *The same* (*b*).

(*The Exalted One preaches sutta* 27 *to the monks.*)

§ ix (29). *Strife* (*a*).

'Monks, there are these nine bases of strife.[1] What nine ?

(The thought): He has done me harm—stirs up[2] strife; so also the thoughts: He is doing me harm; he will do me harm; he has done harm to a dear and loved one of mine; he is doing harm to such an one; he will do harm to him; he has done good to one who is not dear or loved by me; he is doing good to such an one; he will do good to him.

These, monks, are the nine bases of strife.'

§ x (30). *The same* (*b*).

'Monks, there are these nine ways of dispelling strife. What nine ?

(The thought): He has done me harm, but wherein lies the gain to him from this ?—dispels strife.'

(*And so for each of the other eight thoughts of sutta* 29.)

§ xi (31). *Gradual endings.*

'Monks, there are these nine gradual endings.[3] What nine ?

On the attainment of the first musing, sense desires end; on the attainment of the second musing, applied and sustained thoughts end; on the attainment of the third musing, zest ends; on the attainment of the fourth musing, respiration ends; on the attainment of the sphere of infinite space, the perception of form ends; on the attainment of the sphere of infinite consciousness, the perception of the sphere of infinite space ends; on the attainment of the sphere of nothingness, the perceptio

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[1] *Cf. D.* iii, 262, 289; *A.* v, 150.

[2] *Bandhati, cf.* to baste (in its double meaning). *Comy.* glosses: *karoti, uppādeti.*

[3] *Cf. D.* iii, 266, 290; on Jhāna practice see Mrs. Rh. D's *Buddh. Psychology,* 1st ed., 107 *ff.*; *DhS. trsl.,* § 167 *ff.*; E. J. Thomas's *Life,* 180 *ff.*

of the sphere of infinite consciousness ends; on the attainment of the sphere of neither perception nor non-perception, the perception of the sphere of nothingness ends; on the attainment of the ending of perception and feeling, perception and feeling end.

Verily, monks, these are the nine gradual endings.'

CHAPTER IV.—THE GREAT CHAPTER.

§ i (32). *The abidings* (*a*).

'Monks, there are these nine gradual abidings.[1] What nine?

Herein, monks, a monk, aloof from sense desires, aloof from evil ideas, enters and abides in the first musing, wherein applied and sustained thought works, which is born of solitude and is full of zest and ease.

Suppressing applied and sustained thought, he enters and abides in the second musing, which is self-evolved, born of concentration, full of zest and ease, free from applied and sustained thought, wherein the mind becomes calm and one-pointed.

Free from the fervour of zest, mindful and self-possessed, he enters and abides in the third musing, and experiences in his being that ease whereof the Ariyans declare: "He that is tranquil and mindful dwells at ease."

By putting away ease and by putting away ill, by the passing away of happiness and misery he was wont to feel, he enters and abides in the fourth musing, which is utter purity of mindfulness and poise and is free of ease and ill.

By passing wholly beyond perceptions of form, by the passing away of the perceptions of sense-reactions, unattentive to the perceptions of the manifold, he enters and abides in the sphere of infinite space, thinking: Space is infinite.

Passing wholly beyond the sphere of infinite space, he enters and abides in the sphere of infinite consciousness, thinking: Consciousness is infinite.

Passing wholly beyond the sphere of infinite consciousness, he enters and abides in the sphere of nothingness, thinking: There is nothing.

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[1] See *DhS.*, § 160 *ff*. and § 265 *ff*.

Passing wholly beyond the sphere of nothingness, he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Verily, monks, these are the nine gradual abidings.'

§ ii (33). *The same* (*b*).

'Monks, I will teach you these nine attainments of gradual abidings; listen, pay heed, I will speak. . . . And what, monks, are the nine attainments?

Where sense desires end and those who have ended sense desires so abide[1]—surely, those venerable men, craving not and cool,[2] have by that very fact[3] crossed over and gone beyond,[4] I say.

"Where do sense desires end and who, having ended sense desires, so abide? I know not this, I see not this." Who should speak thus, to him this ought to be said: "Consider, reverend sir, the monk who, aloof from sense desires, . . . enters and abides in the first musing—there sense desires end and those who have ended sense desires so abide." Surely, the guileless man without deceit would rejoice and be glad at this response and say: Well said! and thereafter with joined hands honour and reverence him.

Where thought applied and thought sustained end and those who have ended such thoughts so abide—surely, those venerable men . . . have crossed over and gone beyond, I say. "Where do they end and who, having ended them, so abide?" . . . "Consider, sir, the monk who, suppressing such thoughts, . . . enters and abides in the second musing —there they end and those who have ended them so abide." Surely, the guileless would rejoice at this response. . . .

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[1] *Ye ca kāme nirodhetvā nirodhetvā viharanti.*

[2] *Nibbutā.*

[3] *Tadaṅgena. Comy. tena jhānaṅgena.*

[4] *Pāragatā. Comy. kāme pāram gatā.*

Where zest ends and those who have ended zest so abide—surely, those venerable men . . . have gone beyond, I say. "Where . . .?" "Consider, sir, the monk who, free from the fervour of zest, . . . enters and abides in the third musing—there zest ends and those who have ended it so abide." Surely, the guileless would rejoice at this response. . . .

Where the ease of poise ends and those who have ended it so abide—surely, those venerable men . . . have gone beyond, I say. "Where . . .?" "Consider, sir, the monk who, putting away ease and ill, . . . enters and abides in the fourth musing—there the ease of poise ends and those who have ended it so abide." Surely, the guileless would rejoice at this response. . . .

Where perceptions of form end and those who have ended them so abide—surely, those venerable men . . . have gone beyond, I say. "Where . . .?" "Consider, sir, the monk who, unattentive to the perceptions of the manifold, . . . enters and abides in the sphere of infinite space . . .—there perceptions of form end and those who have ended them so abide." Surely, the guileless would rejoice at this response. . . .

Where the perception of the sphere of infinite space ends and those who have ended it so abide—surely, those venerable men . . . have gone beyond, I say. "Where . . .?" "Consider, sir, the monk who, . . . thinking: Consciousness is infinite, enters and abides in the sphere of infinite consciousness—there the perception of the sphere of infinite space ends and those who have ended it so abide." Surely, the guileless would rejoice at this response. . . .

Where the perception of the sphere of infinite consciousness ends and those who have ended it so abide—surely, those venerable men . . . have gone beyond, I say. "Where . . .?" "Consider, sir, the monk who, . . . thinking: There is nothing, enters and abides in the sphere of nothingness—there the perception of the sphere of infinite consciousness ends and those who have ended it so abide." Surely, the guileless would rejoice at this response. . . .

Where the perception of the sphere of nothingness ends

and those who have ended it so abide—surely, those venerable men . . . have gone beyond, I say. "Where . . . ?" "Consider, sir, the monk who, passing wholly beyond the sphere of nothingness, enters and abides in the sphere of neither perception nor non-perception—there the perception of the sphere of nothingness ends and those who have ended it so abide." Surely, the guileless would rejoice at this response. . . .

Where the perception of the sphere of neither perception nor non-perception ends and those who have ended it so abide —surely, those venerable men, craving not and cool, have by that very fact crossed over and gone beyond, I say. "Where ends the perception of this sphere and who, having ended it, so abide ? I know not this, I see not this." Who should speak thus, to him this ought to be said: "Consider, reverend sir, the monk who, passing wholly beyond that sphere, enters and abides in the ending of perception and feeling—there the perception of the sphere of neither perception nor non-perception ends and those who have ended it so abide." Surely, the guileless man without deceit would rejoice and be glad at this response and say: Well said ! and thereafter with joined hands honour and reverence him.

Verily, monks, these are the nine attainments of gradual abidings.'

§ iii (34). *The cool.*[1]

Thus have I heard: Once the venerable Sāriputta dwelt near Rājagaha at the Squirrels' Feeding Ground in the Bamboo Grove; and there he addressed the monks, saying:

'This cool, reverend sirs, is happiness; this cool, reverend sirs, is happiness.'

Now when he had thus spoken, the venerable Udāyin[2] said to him: 'But what herein, reverend sir, is the happiness which herein is not sensed ?'

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[1] *Nibbāna.*

[2] *Comy.* *Lāḷudāyin,* foolish Udāyin; see *Vin.* i, 115; *J.* ii, 164 (for his former life); *Dial.* iii, 109; *F. Dial.* ii, 273; *K.S.* v. 72.

'It is, verily, just that happiness which herein is not sensed. There are, reverend sir, these five strands of sense desire. What five? There are forms, cognized by the eye, longed for, alluring, pleasurable, lovely, bound up with passion and desire.[1] There are sounds cognized by the ear . . . smells by the nose . . . tastes by the tongue . . . contacts, cognized by the touch, longed for, alluring, pleasurable, lovely, bound up with passion and desire. These, reverend sir, are the five strands of sense desire; and the happiness, the well-being arising therefrom is called sensuous happiness.

Consider, reverend sir, the monk who, aloof from sense desire, . . . enters and abides in the first musing; if, while he abides in that abiding, perceptions and thoughts[2] accompanied by sense desire beset him, it is indeed for him a disease. Just, sir, as some ill, amounting to a disease, might arise in a happy person; even so those perceptions and thoughts accompanied by sense desire beset him; and indeed it is for him a disease. Now disease is called ill by the Exalted One. Verily, reverend sir, it is just in this way that the cool ought to be understood as happiness.[3]

Again, consider the monk who . . . enters and abides in the second musing: if . . . perceptions and thoughts accompanied by application beset him, it is indeed for him a disease . . . and it is just in this way that the cool ought to be understood as happiness.

So,[4] too, . . . in the third musing, if perceptions and thoughts accompanied by zest beset him . . . and . . . in the fourth musing, if accompanied by poise . . . in the sphere of infinite space, if accompanied by form . . . in the sphere of infinite consciousness, if accompanied by the sphere of infinite space . . . in the sphere of nothingness, if accompanied by the sphere of infinite consciousness . . . in the sphere of neither perception nor non-perception, if perceptions and thoughts accompanied by the sphere of nothingness beset

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[1] *Dial.* iii, 225; *F. Dial.* i, 323; below, pp. 289 and 296.

[2] *Saññāmanasikārā.*

[3] The text prints *yathāsukhaŋ* for, no doubt, *yathā sukhaŋ*.

[4] The text repeats nearly all in full.

him, it is indeed for him a disease. Just, sir, as some ill, amounting to a disease, might arise in a happy person; even so those things . . . beset him; and indeed they are for him diseases. Now disease is called ill by the Exalted One. Verily, reverend sir, it is just in this way that the cool ought to be understood as happiness.

And then, reverend sir, consider the monk who, passing wholly beyond the sphere of neither perception nor non-perception, enters and abides in the ending of perception and feeling: when by wisdom he sees that, the cankers are completely destroyed. Verily, reverend sir, it is just in this way that the cool ought to be understood as happiness.'

§ iv (35). *The cow.*

'Monks,[1] suppose a cow, mountain-bred, foolish, witless, with no pasture-sense,[2] no good at roaming the rugged mountains, were to think: What if I were to go where I have never been before; what if I were to eat of the grasses I have never eaten of before; what if I were to drink of the waters I have never drunk of before! And suppose she should lift her hind leg before she had planted her fore leg firmly and well, she would neither go to that place where she had not been to before, nor eat of the grasses she had not eaten of before, nor drink of the waters she had not drunk of before, nor would she get back to that place safely[3] where her feet had formerly been planted, when she thought to roam. . . . And why?[4] It is because, monks, that cow, mountain-bred, foolish, witless, with no pasture-sense, was no good at roaming the rugged mountains.

In just the same way, monks, some foolish, witless monk,

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[1] The first half of this sutta is quoted at *Vism.* 154, *trsl.* 176.

[2] *Akhettaññū*, this compound in the same phrase recurs at *A.* iii, 384; *Comy., ad loc., khettaŋ ajānanta*; at *J.* iv, 371 it is of alms. In the Pāli-Buddhist way, we might pun: *common*-sense!

[3] *Sotthinā*. *Vism. trsl.* easily.

[4] The text reads: *tattha hi* for *tathā hi*, as on the next page and at *Vism., loc. cit.*

with no pasture-sense, unskilled in entering and abiding in the first musing . . . does not practise, make become, develop, nor fix the sign thereof[1] so that it is well fixed; yet thinks: What if, after suppressing applied and sustained thought, . . . I were to enter and abide in the second musing !—but he is not able to suppress such thoughts. . . . So he thinks: What if, aloof from sense desires, . . . I were to enter and abide in the first musing !—but he is not able to do that . . . Monks, this monk is said to have fallen[2] at both, failed at both, and is just like that foolish, witless, mountain-bred cow, with no pasture-sense, no good at roaming the rugged mountains.

But suppose, monks, a wise, intelligent, mountain-bred cow, with pasture-sense and good at roaming rugged mountains, were to think: What if I were to go where I have never been before and eat and drink where I have never done before ! —she would lift her hind leg after she had well and firmly planted her fore leg and would go to that place where she had never been before, eat of the grasses she had not eaten of before, drink of the waters she had not drunk of before and would return safely whence she came. . . . And why ? It is because that mountain-bred cow was wise and intelligent, endowed with pasture-sense and good at roaming the rugged mountains.

In just the same way, monks, a wise, intelligent monk, possessing pasture-sense, skilled in entering and abiding in the first musing . . ., practises, makes become, develops and fixes the sign thereof, so that it is well fixed; and thinks: What if, after suppressing applied and sustained thought, . . . I were to enter and abide in the second musing ! And

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[1] *Taŋ nimittaŋ. Comy. taŋ paṭhamajjhānasankhātaŋ nimittaŋ.* See *Manual of a Mystic* 2, *Vism. trsl.* 145, 196. It is the mental reflex of the device taken for inducing self-hypnotism in Jhāna (musing). 'When, after being contemplated, it (the device or *kasiṇa*-object) is depicted to the imagination, the image, which is an exact copy of the original with all its faults, is represented to the mind as a vivid reality, as if it were seen by the eye,' *Cpd.* 54.

[2] *Bhaṭṭho.*

without confounding[1] the second musing, suppressing applied and sustained thought, . . . he enters and abides in the second musing; and he practises, makes become, develops and fixes the sign thereof, so that it is well fixed. Then he thinks: What if . . . I were to enter and abide in the third musing . . . the fourth musing . . . the sphere of infinite space . . . of infinite consciousness . . . of nothingness . . . of neither perception nor non-perception![2] And without confounding the ending of perception and feeling, passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Verily, monks, when a monk both attains to and emerges from just that attainment, his mind becomes subtle, pliant; and with his mind subtle, pliant, boundless concentration[3] is well made become; and with boundless concentration well made become, he bends the mind to the realization by psychic knowledge of whatever condition is realizable by psychic knowledge and acquires the ability of an eyewitness[4] in every case, whatever the range may be.

Should he wish: I would experience psychic power in manifold modes—being one, I would become many; being many, I would become one.[5] . . . I would fare in body even as far as Brahmā's world—he acquires the ability of an eyewitness in every case, whatever the range may be.

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[1] *Dutiyaŋ jhānaŋ anabhihiŋsamāno, v.l. -hisamāno. Comy. (Hewa. ed.)* both, and, *anasādhento*, glossing: *apoṭhento, aviheṭhento.* I take it from $\sqrt{\overline{hiŋs}}$ (*cf.* the use of ' confounding ' at *Jeremiah* i, 17 !) *P.E.D.* reads, *abhihaŋsamāno* from $\sqrt{\overline{hṛṣ}}$, see *s.v. abhihaŋsati, cf. nâbhihaŋsati* at *S.* v. 74 and *K.S.* v. 61, ' does not thrill at '; *C.P.D.* does not notice any of our readings. *Vism.* unfortunately does not quote this passage. *S.e.* of text *-hiŋsa-*; if we read *-haŋsa-*, we could translate: ' without boggling at '? Possibly we may connect with *bhaṭṭho* and construct a reading, *abhassamāno*; *cf. Mil.* 82, ' without falling at.'

[2] The text repeats almost in full.

[3] *Comy.* observes this concentration is of the four God-states and fruits of the Way; but *cf. G.S.* iii, 17.

[4] *Sakkhi-bhabbatā*, the possibilities of an eyewitness.

[5] The text does not repeat in full; see *G.S.* iii, 12; *Dial.* iii, 257; *K.S.* ii, 143; above, p. 121 *ff.*

Should he wish: I would with the deva ear hear sounds far and near . . .—he acquires the ability . . .

Or: Compassing mind with mind, I would know other beings' minds, other persons' minds; I would know the passionate mind as such . . . the emancipated mind as such . . .—he acquires the ability . . .

Or: I would recall many a dwelling-place of bygone days, even one birth, two births . . .; I would recall the marks and points of each—he acquires the ability . . .

Or: I would with the deva eye, very pure and surpassing man's, know beings' farings on according to their deeds—he acquires the ability . . .

Or should he wish: Having destroyed the cankers. . . . I would enter and abide in mind-emancipation . . .—he acquires the ability of an eyewitness in every case, whatever the range may be.'

§ v (36). *Musing.*

'Verily,[1] monks, I say canker-destruction[2] depends on the first musing; verily, I say canker-destruction depends on the second musing . . . on the third . . . the fourth . . . on the sphere of infinite space . . . of infinite consciousness . . . of nothingness; verily, I say canker-destruction depends on the sphere of neither perception nor non-perception.

Monks, it is said: I say so. . . . And wherefore is this said?

Consider the monk who, aloof from sense-desires, . . . enters and abides in the first musing: whatever occurs there of form, feeling, perception, minding[3] or consciousness, he sees wholly as impermanent phenomena, as ill, as a disease, a boil, a sting, a hurt, an affliction, as something alien, gimcrack, empty, not the self.[4] He turns his mind away[5] from such phenomena

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[1] *P'ahaṃ*, 'even I.'

[2] *Comy.* understands that to mean arahantship. [3] *Sankhāra.*

[4] *Anattato. Comy. avasavattanaṭṭhena anattato; cf. MA.* iii, 146: *na attaṭṭhena anattato.* The passage recurs at *M.* i, 435; *A.* ii, 128; with the list at *Mil.* 418.

[5] *Paṭivāpeti, M.* so; *P.E.D.* from √*vap* with the meaning here given as context requires; but √*vap* is to shear or sow, *prati-* to implant; *vv. ll,*

and, having done so, brings the mind towards the deathless element with the thought: "This is the peace, this the summit, just this: the stilling of all mind-activity, the renouncing of all (rebirth) basis, the destroying of craving, passionlessness, ending, the cool."[1] And steadfast therein he wins to canker-destruction; if not . . ., just by reason of that Dhamma zest, that Dhamma sweetness he snaps the five lower fetters and is born spontaneously and, being not subject to return from that world, becomes completely cool there.

Monks, suppose an archer or his pupil were to practice on a strawman or heap of clay; presently he would become a long-shot, a rapid shot, a piercer of great thicknesses:[2] even so, monks, the monk who, aloof from sense desires, . . . enters and abides in the first musing and sees all form and so forth as impermanent . . . as not the self, turns his mind away from that and brings it towards the deathless element . . . the cool, wins to canker-destruction or snapping the five lower fetters is born spontaneously and becomes completely cool.

Verily, monks, it is said: I say canker-destruction depends on the first musing; and it is for this reason that it is said.

Monks, it is said: I say canker-destruction depends on the second . . . third . . . and fourth musing . . . on the sphere of infinite space . . . of infinite consciousness . . . of nothingness. And wherefore? (*Repeat as before.*[3])

Thus, monks, as far as perception prevails there is gnosis-penetration. Moreover, monks, those spheres—both the attainment of the sphere of neither perception nor non-perception and the ending of perception and feeling—are ones which, I say, ought to be properly[4] made known

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-pādeti, -ṭṭhāpeti, -ḷapeti (*MA.*), *-cāreti, -vāreti* (*Hewa. ed.* of *AA.* which is inconsistent in choice). The *Comy.* is obviously puzzled, observing on *-pādeti, nipphannavasena*; on *-ṭṭhāpeti, nibbindanavasena*; on *-vāpeti, paṭisaŋharati, moceti, apaneti*; also, *nibbānavasena nivatteti.* I suggest reading, *paṭinivatteti*: to cause to turn away, to avert, see *Mcd's Sk. Dict.*, *s.v.*$\sqrt{vṛt}$.

[1] *D.* ii, 36; *S.* i, 136; *A.* v. 8; *Vin.* i, 5, etc.

[2] *Cf. A.* i. 284; ii, 170, 202; *J.* iv, 494, and *Mil.* 352.

[3] The text repeats much.

[4] *Samakkhātabbāni. Comy. sammā.*

by musers,[1] skilled in the attainment, skilled in emerging therefrom, after they have attained and emerged therefrom.'

§ vi (37). *The venerable Ānanda.*

Thus have I heard: Once the venerable Ānanda, while he dwelt at Kosambī in Ghosita Park, addressed the monks, saying: 'Reverend sirs!'

'Reverend sir,' they rejoined; and he said:

'It is wonderful, amazing, reverend sirs, how this way of escape[2] from the noose awoke within the Exalted One, knower, seer, arahant, wholly awakened, to purge man, pass by grief and lamentation, bring ill and unhappiness to an end, pursue the way and realize the cool!

There will be[3] just the eye, but no sensing of objects and the sphere thereof; there will be the ear, but no sensing of sounds and the sphere thereof; there will be the nose, but no sensing of smells and the sphere thereof; there will be the tongue, but no sensing of tastes and the sphere thereof; there will be the body, but no sensing of touch and the sphere thereof.'

Now when he had thus spoken, the venerable Udāyin[4] said to him: 'Is then he, who senses not a sphere, percipient, reverend Ānanda, or impercipient?'

'He's certainly percipient, reverend sir, . . .'

'But how can he be percipient and yet sense not the sphere?'

'Consider, sir, a monk who, by passing wholly beyond form-perception, bringing to an end perception-reaction, inattentive to the diverse perceptions, enters and abides in the sphere of infinite space, thinking: "Space is infinite"—he is thus percipient, but senses not that sphere.

Again, consider the monk who, passing wholly beyond the sphere of space-infinity, enters and abides in the sphere of consciousness-infinity, thinking: "Consciousness is infinite"—he is thus percipient, but senses not that sphere.

Then, consider the monk who, passing wholly beyond the

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[1] We should read *jhāyīh' ete.*

[2] This recurs at *G.S.* iii, 224; *cf.* below, p. 296; *D.* ii, 214.

[3] *Bhavissati.*

[4] *Comy. Kāḷudāyin;* see *A.* i, 25; *AA.* i, 300; *J.* i. 85; *Brethr.* 248.

sphere of consciousness-infinity, enters and abides in the sphere of nothingness, thinking: " There is nothing "—he is thus percipient, but senses not that sphere.

Now at one time, reverend sirs, I dwelt in the Deer Park at Añjana Grove near Sāketa;[1] and there a nun of Jaṭilāgāha[2] visited me, saluted and stood at one side. Thus standing, she said to me: " Lord Ānanda, this concentration which is neither bent away nor bent aside,[3] in which the restraint is not controlled by conscious effort, but by its freedom is stable, by its stability is happy and by its happiness is untroubled[4]—this concentration, lord Ānanda, what is its fruit said to be by the Exalted One ?"

And when she had thus spoken, I replied: " This concentration, sister, which is neither bent away nor bent aside, in which the restraint is not controlled by conscious effort, but by its freedom is stable, by its stability happy, by its happiness untroubled—this concentration, sister, is said, by the Exalted One, to have gnosis[5] as its fruit."

He is thus percipient, reverend sirs, but he senses not that sphere.'

§ vii (38). *The brāhmans.*

Now two brāhmans, skilled in metaphysics,[6] visited the Exalted One and, after greeting him and exchanging the usual compliments, sat down at one side. So seated, they said this to him:

'Master Gotama, Pūraṇa Kassapa,[7] all-knowing, all-seeing, professes unlimited knowledge and purview: " Whether I walk, stand, sleep or wake, always, ever, knowledge and

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[1] In Kosala, some forty-five miles south of Sāvatthī, see *Buddh. India* 39; *Chwang* i, 375; *Sisters*, 158.

[2] *Comy.* An inhabitant of that city. There is a reading, *-bhāgikā*, and perhaps we should translate ' from the Jaṭilas' quarter '—the name does not seem to recur elsewhere.

[3] *K.S.* i, 39; *M.* i, 386.

[4] *K.S.* iii, 39, 46.

[5] *Comy.* arahantship.

[6] *Lokâyatikā*. *Comy. lokâyatapāthakā*; see *Dial.* i, 166 *ff.*

[7] *Dial.* i, 69; *K.S.* i, 90.

purview are present!" And he has thus declared: "With infinite knowledge I abide knowing, seeing a finite[1] world!"

Master Gotama, the Nigaṇṭha, Nāṭaputta, all-knowing, all-seeing, also professes unlimited knowledge and purview in like words . . . but he has declared thus: "With infinite[2] knowledge I abide knowing, seeing an infinite world!"

Of these two talkers on knowledge, Master Gotama, of these two who contradict each other—which of the two speaks the truth, which lies?'

'Enough, brāhmans! . . . Which speaks the truth, which lies?—Let be! I will teach you Dhamma, brāhmans; listen, pay heed, I will speak!'

'Yes, sir,' they rejoined; and the Exalted One said:

'Imagine, brāhmans, four men standing at the four corners of the world, each endowed with supreme pace and speed, with supreme length of stride—as an[3] archer, mighty with bow, skilled, deft, a marksman,[4] may wing with ease a slender shaft across a palm-tree's shadow—let such be their speed; as western sea from eastern sea—such their stride.

Now suppose the man standing at the eastern corner were to say: "By walking I'll reach the end of the world!" Though man's life-span were a hundred years and he lived a hundred years and walked for a hundred years—save when eating, drinking, chewing, munching, answering nature's calls and dispelling fatigue by sleep[5]—he would die or ever he reached the end of the world. And suppose the man at the western corner . . . at the northern corner . . . and the man at the southern corner were to say likewise . . . though each walked for a hundred years—save when eating and so forth—

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[1] *Antavantaŋ*. *S.e.* so, *v.l. anantaŋ*.

[2] Text and *S.e.*, *antavantena* . . . *antavantaŋ*; I read with *v.l. anantena* . . . *anantaŋ*. If both are *sabbaññū, sabbadassāvī* their *ñāṇaŋ* must be *anantaŋ*.

[3] *Cf. M.* i, 82; *S.* i, 62; *A.* ii, 49; also *K.S.* ii, 178; *J.* iv, 211. *Comy.* observes that the shadow (*chāyaŋ*—both text and *S.e.* read *chātiŋ* with *A.* ii, but *S.* and *M.* otherwise) is a span and four fingers wide and so would be passed quickly. See, however, *M* and *S.* translations.

[4] *Katupāsano*, √*ās*, sitting close to.

[5] This is stock; *D.* i, 70; ii, 95; *M.* i, 57; *Mil.* 378.

they would die or ever they reached the end of the world. And why? Not, brāhmans, by such journeys[1] do I say that the world's end may be known, seen, reached; yet I declare, brāhmans, that without reaching the end of the world there is no ending of ill.

Brāhmans, these five strands of sense-desire are called the world in the code of the Ariyan. What five?

[2]Shapes, cognized by the eye, longed for, alluring, pleasurable, lovely, bound up with passion and desire; sounds, cognized by the ear, smells by the nose, tastes by the tongue, contacts, cognized by the touch, longed for, alluring, pleasurable, lovely, bound up with passion and desire. These are the five, brāhmans, . . .

Now consider, brāhmans, the monk who, aloof from sense-desire, . . . enters and abides in the first musing; he is said to have come to the world's end and abide at the world's end. And some say thus of him: "This one is still world-bound, still not gone out from the world." I, too, say this of him: "He is still world-bound, still not gone out from the world."

Then consider, brāhmans, the monk who . . . enters and abides in the second musing . . . the third . . . the fourth . . . the sphere of infinite space . . . of infinite consciousness . . . of nothingness . . . of neither perception nor non-perception; in each case[3] . . . he is said to have come to the world's end and abide there; and some say of him as before . . . and I, too, say of him: "He is still world-bound, still not gone out from the world."

Now consider, brāhmans, the monk who, passing wholly beyond the sphere of neither perception nor non-perception, enters and abides in the ending of perception and feeling and by wisdom sees that the cankers are completely destroyed; that monk is said to have come to the world's end and abide at the world's end, to have passed through the world's entanglement.'[4]

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[1] *Cf. S.* iv. 93; A. ii. 50. *Sandhāvanikāya; Comy. padasā dhāvanena*; at *A* and *S.* the word is *gamanena,* as above.

[2] *Cf.* above, p. 280.

[3] The text repeats much.

[4] *Visattikā;* see *DhS. trsl.,* § 1059; *Expos.* 468.

§ viii (39). *The devas.*

'Monks,[1] long ago a battle raged between the devas and the asuras, and in that battle the asuras won and the devas were defeated. And the defeated devas simply fled, with the asuras facing north hot after them. Then thought the devas: "The asuras give chase; let us battle with them a second time!" And a second time they fought and a second time were defeated and pursued . . .

And a third time they fought and the asuras won and the devas were defeated; and defeated and fearful, they just entered the deva city. Monks, thus gone to their city, the devas thought: "Now that we've come to the refuge for the fearful, we will henceforth dwell by ourselves and have no dealings with the asuras." And the asuras thought also: "Gone, indeed, are the devas to the refuge for the fearful, henceforth they'll dwell by themselves and have no dealings with us!"

Monks, long ago (another) battle raged between the devas and asuras; but in that fight the devas won and the asuras were defeated. And the defeated asuras fled, pursued by the devas, facing south. Then thought the asuras: "The devas pursue us; what if we fight a second time!" And they did so . . . and were a second time defeated.

And a third time they fought and the devas won and the asuras were defeated; and defeated and fearful, they just entered[2] the asura city; and thus gone to their city, the asuras thought: "Now that we've come to the refuge for the fearful, we will dwell by ourselves and have nothing to do with the devas." And the devas thought likewise . . .

In just the same way, monks, what time a monk, aloof from sense desires, . . . enters and abides in the first musing, he thinks: "Now that I have come to the refuge for the fearful,

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[1] The *Comy.* observes that the fight was due to the asuras remembering the fruit of the divine Pāricchattaka tree (see above, p. 78) and to their anger at not being able to enjoy the fruit. See *K.S.* i, 279; v. 378; *Dial.* ii, 318; *F. Dial.* i, 181; *J.* i, 202; *SnA.* 485.

[2] *K.S.* v. says, 'by way of a lotus-stalk.'

I will henceforth dwell by myself and have no dealings with Māra.'' And Māra, the Evil One, thinks: "Now that the monk has gone to the refuge for the fearful, he will dwell by himself and have no dealings with me.''

Monks, what time a monk . . . enters and abides in the second . . . third . . . and fourth musings, he thinks likewise . . . and Māra too . . .

Monks, when a monk . . . enters and abides in the sphere of infinite space, he is said to have put a darkness[1] about Māra, and Māra's vision, being blotted out, is without range; and he has become invisible to the Evil One.

Monks, when a monk . . . enters and abides in the sphere of infinite consciousness . . . of nothingness . . . of neither perception nor non-perception and by wisdom sees that the cankers are completely destroyed, he is said to have put a darkness about Māra and Māra's vision, being blotted out, is rangeless; and he has become invisible to the Evil One and has passed through the world's entanglement.'

§ ix (40). *The tusker.*[2]

'Monks, when bull or cow or young or baby elephant, browsing on the grass-tops, forestalls some forest tusker about to take his feed, so that he is plagued, provoked and vexed; when bull or cow or young or baby elephant devours the bunches[3] of broken boughs . . .; when bull or cow or young

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[1] The text reads *antaŋ*, but *M.* i. 159 *ff.*, where the same passage recurs, *andhaŋ*; see *M.A.* ii, 163, where *na Mārassa akkhīni bhindi* . . . but *Māro passituŋ na sakkoti*—so the monk puts up a 'smoke-screen'; *cf.* the story of Vakkali and Māra, enveloped in smoke and darkness, searching for his *viññāṇa*, *S.* iii, 124 (*K.S.* iii, 106). Our *Comy.* explains: Māra knows the heart (*cittaŋ*) of one who attains the four Jhānic levels, which have form; but not one who attains the formless levels.

[2] *Nāga*, *UdA.* 250; *Mahāhatthi, yūthapati.* The simile is used at *Ud.* 41, *Vin.* i. 353, *Dhp.* i. 58 (1925 *ed.* 48).

[3] *Obhagg'obhaggaŋ sākhābhaṅgaŋ*; *cf. J.* iii, 407, *tesaŋ upari sākhābhaṅgaŋ attharitvā*, *P.E.D.* 'layer'; literally 'break' (*cf.* the English use in billiards and croquet; also, similarly, in trade as a number or group of things, a 'line,' a 'break'—*e.g.*, of tea; this latter use is omitted from the *Shorter O.E.D.*). *Cf.* above, p. 135, *n.* 6.

or baby elephant, stirring up the water with his trunk, forestalls the forest tusker, gone down to the water-hole . . .; when cow elephants go and rub against the body of the tusker, gone down to the water-hole, so that he is plagued, provoked and vexed: then, monks, the forest tusker thinks: "I' faith, I live now in a crowd of bull elephants, cow elephants, young elephants, baby elephants; I eat merely grass-stubble; they eat my bunches of broken boughs; I drink muddied water; and cow elephants come and rub against my body when I've gone to the water-hole! What if I dwell alone, withdrawn from the herd ?"

And presently, monks, he dwells alone, withdrawn from the herd; and he eats uncropped grass, and none devours his bunches of boughs; he drinks unmuddied water, and cow elephants come not and rub against him in the water-hole. And at that time he thinks: " In the past I dwelt in a crowd . . .; but now I dwell alone, withdrawn . . ."—and breaking off a bunch of boughs with his trunk, he rubs his body with it and joyfully allays the itch.

And it is just so, monks, when a monk lives in a crowd of monks, nuns, lay-disciples, both men and women, rajahs, their ministers, course-setters and their disciples; he thinks: " Truly I now live in a crowd . . .! What if I were to live alone, withdrawn from the horde ?" And he resorts to some secluded dwelling:[1] forest, tree-root, mountain, glen, cliff-cave, cemetery, wooded upland, open space or heap of straw—and come to forest, tree-root or empty hut, he sits crossed legged, holds his body erect and sets mindfulness before him.

And putting away worldly coveting, he abides with mind freed therefrom; he purges his mind of coveting: putting away ill-will and hatred, he abides with mind free therefrom; kindly, compassionate towards all creatures, he purges his mind of ill-will and hatred: putting away sloth and torpor, he abides freed therefrom; conscious, alert,[2] mindful, self-possessed, he purges his mind of sloth and torpor: putting away flurry and worry, he abides unflurried; with mind inwardly calmed, he

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[1] *D.* i, 71; ii, 242; iii, 49; *M.* i, 269; *A.* i, 241; ii, 210; *Vin.* ii, 146.

[2] *Āloka*, on the look-out.

purges his mind of flurry and worry: putting away doubt, he abides with doubt passed by; no "how ? how ?" questioner, he purges his mind of doubt as to right things.[1]

And putting away these five hindrances, weakening the mind's corruptions by wisdom, aloof from sense desires, . . . he enters and abides in the first musing, joyous at having allayed the irritant; suppressing applied and sustained thought, . . . he enters and abides in the second . . . third . . . fourth musing . . . the sphere of infinite space . . . of infinite consciousness . . . of nothingness . . . of neither perception nor non-perception . . . in the ending of perception and feeling, and seeing by wisdom that the cankers are completely destroyed, he rejoices greatly at having allayed the irritant.'

§ x (41). *Tapussa.*[2]

Thus have I heard: Once, when the Exalted One dwelt among the Mallas[3] near their market-town called Uruvelakappa and had one morning robed early, taken bowl and cloak, entered Uruvelakappa for alms, gone his rounds, returned and eaten his meal, he called the venerable Ānanda and said:

'Prithee wait here, Ānanda, while I am gone into Mahāvana for the midday rest.'

'Yes, lord,' he rejoined; and the Exalted One entered Mahāvana for the midday rest and sat down at the foot of a tree.

Now the goodman, Tapussa, visited the venerable Ānanda, saluted him and sat down at one side; and so seated, he said thus:

"We householders, reverend Ānanda, are pleasure-seekers, pleasure-fond, pleasure-doting, pleasure-mad and, being so, it seems a real precipice to us, this giving up of all;[4] yet I've heard, reverend sir, that in this Dhamma-discipline the heart of every young monk leaps up at this giving up, becomes

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1 *G.S.* iii, 76.

2 See *Vin.* i, 4; *A.* i, 26; *Chwang.* i, 112.

3 *Comy.* (with *S.e.* and *v.l.*) *Malatesu*, observing *Malataratthe.*

4 *Nekkhammaŋ.* *Comy.* *pabbajjā.*

calm, steadfast and inclined[1] thereto, seeing it is the peace.[2] And just there, reverend sir, is the difference in this Dhamma-discipline 'twixt monk and the many folk, I mean in this giving up.'

'This, indeed, is a topic for a talk, goodman! Let us go and see the Exalted One; we will visit him and tell him the matter, and as the Exalted One explains, so we will bear it in mind.'

'Very well, sir,' replied the goodman to the venerable Ānanda.

And the venerable Ānanda went with the goodman, Tapussa, and visited the Exalted One, saluted and sat down at one side; and the venerable Ānanda told the Exalted One all the goodman had said . . .

'It is verily so, Ānanda, it is verily so! When I was but a being awakening, Ānanda, and not wholly awakened, ere there was full awakenment, I thought thus: Good is the giving up of all; good it is to go apart[3]—but my mind leapt not up, became calm, steadfast, nor inclined to this giving up though I saw "It is the peace." And I thought: Now what's the cause, the reason . . . ? Then I thought: The peril of pleasures is not seen by me, is not made much of by me; the advantage of this giving up is not won, is not enjoyed[4] by me; so my mind leaps not up, becomes calm, steadfast, nor inclined to this giving up though I see it is the peace. And I thought: If, seeing the peril of pleasures, I were to make much of it; if, winning the advantage of this giving up, I were to enjoy it; it would surely happen that my mind would leap up, become calm, steadfast and inclined to this giving up on seeing it to be the peace.

And presently, Ānanda, on seeing the peril I made much

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[1] This is stock; *cf. D.* ii, 239; *M.* i, 186; *S.* iii, 134; *A.* ii, 165; *It.* 43. Our text reads *vimuccati* with *D.*, *S.* and *A.*; *M.* and *It. adhi-; MA. adhimokkhaŋ labhati; Dial. trsls.* as *adhi-; K.S.* as *vi-*.

[2] *Santaŋ*; see *S.* iv, 370.

[3] The text misprints *pavineko* for *paviveko*.

[4] *Anāsevito* and *āseveyyaŋ*. *Comy. na pkassito, na sacchikato,* and *bhajeyyaŋ*.

of it; on winning the advantage I enjoyed it; and my mind leapt up, became calm, steadfast and inclined to this giving up on seeing it was the peace.

And presently, Ānanda, aloof from sense desires, . . . I entered and abode in the first musing; but as I abode in this abiding, thoughts and distractions of a sensuous kind beset me; and it was for me a disease. Just as some ill, amounting to a disease, might arise in some happy person, Ānanda, even so such thoughts and distractions beset me and it was for me a disease.

Then I thought: What if I were to suppress applied and sustained thought . . . and enter and abide in the second musing . . . the third . . . the fourth musing . . . the sphere of infinite space . . . of infinite consciousness . . . of nothingness . . . of neither perception nor non-perception[1] . . . in the ending of perception and feeling? And presently, Ānanda, passing wholly beyond the sphere of neither perception nor non-perception, I entered and abode in the ending of perception and feeling and I saw by wisdom that the cankers were completely destroyed.

And so long, Ānanda, as I attained not to, emerged not from these nine attainments of gradual abidings, both forwards and backwards, I realized not completely, as one wholly awakened, the full perfect awakening, unsurpassed in the world with its gods, Māras and Brahmās, on earth with its recluses, godly men, devas and men; but when I attained to and emerged from these abidings suchwise, then, wholly awakened, I realized completely the full perfect awakening unsurpassed. . . . Then knowledge and vision[2] rose up within me: Mind's release for me is unshakable, this birth is final, there is now no becoming again.

Chapter V.—The Pañcāla Chapter.

§ i (42). *Pañcālacaṇḍa.*

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin[3] visited him

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[1] The text repeats nearly in full, in the historic present.

[2] *Dassana.* [3] *Comy. Kāḷudāyin*; see above, p. 286.

and, after exchanging the usual polite talk, sat down at one side. And so seated, he said to the venerable Ānanda:

'This, reverend sir, was said by the deva,[1] Pañcālacaṇḍa:

"From noose escape he found, quick sage,[2] who woke
To musing—wakened, seer, adept, withdrawn."

Now what, sir, is the noose and what the way of escape declared by the Exalted One?'

'These five stands of sense desire, reverend sir, are called the noose by the Exalted One. What five? Forms cognized by the eye, longed for, alluring, pleasurable, lovely, bound up with passion and desire; sounds cognized by the ear . . . smells by the nose . . . tastes by the tongue . . . contacts by the touch, longed for, alluring, pleasurable, lovely, bound up with passion and desire—these five strands of sense desire are called the noose by the Exalted One.

Consider, reverend sir, the monk who, aloof from sense desire, . . . enters and abides in the first musing—thus far, reverend sir, and in one particular[3] did the Exalted One declare a way of escape from the noose.

But there, too, is a noose; and what is it there? In so far as thought applied and sustained is not ended, that there is the noose.

Now consider, sir, the monk who . . . enters and abides in the second musing . . . the third . . . the fourth . . . in the sphere of infinite space . . . of infinite consciousness . . . of nothingness . . . of neither perception nor non-perception . . . in the ending of perception and feeling and sees by wisdom that the cankers are completely destroyed—thus far and with no (further) particular[4] did the Exalted One declare a way of escape from the noose.'

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[1] *Devaputta;* but at *D.* iii, 205, he is called *yakkha,* whose help may be invoked; *cf. Dial.* iii, 196 and 267. His verses recur at *S.* i, 48; see *K.S.* i, 69 for a different rendering.

[2] *Bhūri-medhaso; bhūri* (from $\sqrt{bhū}$, to become) is the earth, so, vast; or perhaps fertile, alive; *cf.* 'quick spirit,' *Julius Cæsar I*, ii, 29, and 'quick understanding,' *Isaiah* xi, 3. *Cf.* also $\sqrt{bhur}$.

[3] *Pariyāyena. Comy. ekena kāraṇena.*

[4] *Nippariyāyena.* The text repeats much.

§ ii (43). *The seer-in-body.*[1]

'Seer-in-body, seer-in-body, he is called, sir; and as to what has the seer-in-body been declared by the Exalted One ?

Consider, sir, the monk who, aloof from sense desire, . . . enters and abides in the first musing and to the extent of that sphere abides with body attuned[2] to it—thus far, sir, in one particular has the seer-in-body been declared by the Exalted One.

(*Continue with changes for the other musings and spheres.*)

§ iii (44). *The wisdom-freed.*[3]

Wisdom-freed, wisdom-freed, he is called, sir; and as to what has the wisdom-freed been declared by the Exalted One ?

Consider, sir, the monk who, aloof from sense desire, . . . enters and abides in the first musing and by wisdom understands it—thus far, sir, in one particular has the wisdom-freed been declared by the Exalted One. . . .

§ iv (45). *The freed-both-ways.*

Freed-both-ways, freed-both-ways, he is called, sir; and as to what has the freed-both-ways been declared by the Exalted One ?

Consider, sir, the monk who, aloof from sense desire, . . . enters and abides in the first musing and to the extent of that sphere abides with body attuned to it and by wisdom understands it—thus far, sir, in one particular has the freed-both-ways been declared by the Exalted One. . . .

§ v (46). *To be seen for oneself.*[4]

A Dhamma to be seen for oneself, a Dhamma to be seen for oneself, they say, sir, . . .

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[1] These suttas 43-61 are presumably conversations between Ānanda and Udāyin.

[2] *Kāyena phassitvā*; see *MA.* i, 162. See above, p. 7.

[3] The *uddāna* omits.

[4] *Sandiṭṭhiko. Comy. sāmaŋ passitabbako.*

§ vi (47). *The same.*

A cool[1] to be seen for oneself, a cool to be seen for oneself, they say, sir, . . .

§ vii (48). *The cool.*

They say, sir: The cool, the cool, . .

§ viii (49). *The complete cool.*

They say, sir: The complete cool, the complete cool, . .

§ ix (50). *By these means.*[2]

They say, sir: The cool by these means, the cool by these means, . . .

§ x (51). *Here and now.*[3]

They say, sir: The cool here and now, the cool here and now, . . .

Chapter VI.—The Security.

§ i (52). *The security.*

They say, sir: The security,[4] the security, . .

§ ii (53). *One who attains the security.*

They say, sir: One who attains the security, . . .

§ iii (54). *The deathless.*

They say, sir: The deathless,[5] the deathless, . .

§ iv (55). *One who attains the deathless.*

They say, sir: One who attains the deathless, . .

§ v (56). *The fearless.*

They say, sir: The fearless, the fearless, . . .

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[1] *Nibbāna.* [2] *Tadanga-.*

[3] *Diṭṭhadhamma-. Comy. tasmiñ ñev'attabhāve.*

[4] *Khema. Comy. nirupaddavaŋ.* [5] *Amata.*

§ vi (57). *One who attains the fearless.*

They say, sir: One who attains the fearless, . .

§ vii (58). *Tranquillity.*

They say, sir: The tranquillity,[1] the tranquillity, .

§ viii (59). *Gradual tranquillity.*

They say, sir: Gradual tranquillity, gradual tranquillity, . .

§ ix (60). *Ending.*

They say, sir: The ending, the ending, . .

§ x (61). *Gradual ending.*

They say, sir: The gradual ending, the gradual ending, . .

§ xi (62). *Possible by putting away things.*

'Monks, unless nine things be put away, it is impossible to realize arahantship. What nine?

Passion, hatred, illusion, anger, enmity, hypocrisy, malice, envy, and avarice.[2]

Monks, unless these nine things be put away, it is impossible to realize arahantship.

Monks, with nine things put away, it is possible to realize arahantship. What nine?

(*The foregoing.*)

Chapter VII.—The Arisings of Mindfulness.

§ i (63). *The training.*

'Monks, there are these five which are a source of weakness to training. What five?

Taking life; taking what is not given; lustful, evil practices; lying; and indulging in spirituous liquors, which cause idleness.

Monks, these are the five. . . .

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[1] *Passaddhi.* [2] *Cf.* above, p. 102.

Monks, when these five sources of weakness to training are put away, four arisings of mindfulness[1] should be made to become. What four ?

Monks, herein a monk abides contemplating the body as body, strenuous, mindful and self-possessed, having overcome both the hankering and discontent common in the world.

He abides contemplating the feelings as feelings. . .

He abides contemplating the mind as mind. . . .

He abides contemplating ideas as ideas, strenuous, mindful and self-possessed, having overcome both the hankering and discontent common in the world.

Monks, when these five sources of weakness to training are put away, these four arisings of mindfulness should be made to become.

§ ii (64). *Hindrances.*

'Monks, there are these five hindrances.[2] What five ?

The hindrance of sensuality; the hindrance of ill-will; the hindrance of sloth and torpor; the hindrance of flurry and worry; and the hindrance of doubt.

Monks, these are the five hindrances.

Monks, when these five hindrances are put away, four arisings of mindfulness should be made to become. What four ?'

(*As before.*)

§ iii (65). *Sense desire.*

'Monks, there are these five strands of sense desire. What five ?

Shapes cognizable by the eye, longed for, alluring, pleasurable, lovely, bound up with passion and desire. Sounds cognizable by the ear . . . smells by the nose . . . tastes by the tongue . . . contacts by the touch, longed for, alluring, pleasurable, lovely, bound up with passion and desire.[3]

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1 See *Dial.* ii, 322 *ff.*; iii, 215; *K.S.* v, 119 *ff.*

2 *D.* i, 246; *M.* i, 60; *S.* v, 60; *A.* v, 16 and *passim.*

3 Above, p. 280; *D.* iii, 234.

Monks, these are the five strands of sense desire.

Monks, when these five strands are put away, four arisings of mindfulness should be made to become. What four ?'

(*As before.*)

§ iv (66). *The aggregates.*[1]

'Monks, there are these five aggregates of grasping.[2] What five ?

The aggregate of grasping after forms, feelings, perceptions, activities and consciousness.

Monks, these are the five aggregates of grasping.

Monks, when these five have been put away, four arisings of mindfulness should be made to become. What four ?'

(*As before.*)

§ v (67). *The lower fetters.*

'Monks, there are these five lower fetters.[3] What five ?

The individuality-group view,[4] doubt, perverted ideas about rules and ritual, sensuality, and malevolence.

Monks, these are the five lower fetters.

Monks, when these five are put away, four arisings of mindfulness should be made to become. What four ?'

(*As before.*)

§ vi (68). *The courses.*[5]

'Monks, there are these five courses. What five ?

Purgatory, the animal kingdom, the realm of Petas, mankind and devas.

Monks, these are the five courses.

Monks, when these five courses are put away, four arisings of mindfulness should be made to become. What four ?'

(*As before.*)

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[1] *Khandha.*

[2] *D.* iii, 233; *M.* iii, 16; *S.* iii, 47; *Vism.* 443 and *passim.*

[3] See *D.* iii, 234 and the references there.

[4] *Sakkāyadiṭṭhi*; *cf. K.S.* iii, 86, *n.* 3.

[5] *Gati, D.* iii., *loc. cit.*; *M.* i, 73; *S.* v, 474; *Vism.* 552; *J.P.T.S.*, 1884, 152 *ff.*

§ vii (69). *Meanness.*

'Monks, there are these five forms of meanness.[1] What five?

Meanness in (sharing) a lodging; meanness in (sharing the benefits from) a family; meanness in (sharing) gains; meanness in (sharing) fame;[2] and meanness in (sharing) Dhamma.

Monks, there are these five forms of meanness.

Monks, when these five are put away, four arisings of mindfulness should be made to become. What four?'

(*As before.*)

§ viii (70). *The upper fetters.*

'Monks, there are these five upper fetters.[3] What five?

Passion for form, passion for the formless, pride, agitation and ignorance.

Monks, these are the five upper fetters.

Monks, when these five are put away, four arisings of mindfulness should be made to become. What four?'

(*As before.*)

§ ix (71). *Mental barrenness.*

'Monks, there are these five forms of mental barrenness.[4] What five?

Monks, herein a monk has doubts and is perplexed about the Teacher, is not certain nor sure concerning him. Whoso doubts . . ., his heart inclines not to ardour, devotion, perseverance, nor to exertion. Where the heart does not so incline, it is the first mental barrenness.

So, too, when a monk has doubts . . . about Dhamma . . . the Order . . . the training . . . when he is angry with his fellows in the godly life, displeased with them, upset about them, is as a barren waste[5] for them. Whoso is

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[1] *Macchariya.* *D. loc. cit.*; *DhS. trsl.* § 1122; *Vism.* 683.

[2] *Vaṇṇa.*

[3] *D. loc. cit.*; *A.* v, 17; *S.* v, 191; *Vism.* 682.

[4] *Cetokhila.* *D.* iii, 237; *M.* i, 101; *A.* iii, 248; v, 17.

[5] *Khilajāto.*

angry with his fellows, displeased with them, upset about them and is as a barren waste for them, his heart inclines not to ardour, devotion, perseverance, nor to exertion. Where the heart does not so incline, it is the fifth mental barrenness.

Monks, these are the five forms of mental barrenness.

Monks, when these five are put away, four arisings of mindfulness should be made to become. What four?'

(*As before.*)

§ x (72). *Mental bondage.*

'Monks, there are these five forms of mental bondage.[1] What five?

Monks, herein a monk as regards the lusts is not completely free of passion, nor of desire, nor of fondness, nor of thirst, nor of fever, nor of craving. Whoso is not completely free . . . his heart inclines not to ardour, devotion, perseverance, nor to exertion. Where the heart does not so incline, it is the first mental bondage.

So, too, when a monk as regards the body . . . as regards shapes is not completely free of passion . . .; if, after eating as much as his belly can hold, he give himself over to the ease of bed, of (lying on his) back,[2] of slumber . . .; if he live the godly life set on gaining some celestial body, thinking by virtue, practice, austerity or chastity to become a deva, or one of the retinue of a deva, his heart inclines not to ardour, devotion, perseverance, nor to exertion. Where the heart does not so incline, it is the fifth mental bondage.

Monks, these are the five forms of mental bondage.

Monks, when these five are put away, four arisings of mindfulness should be made to become. What four?'

(*As before.*)

Chapter VIII.—Right Effort.

§§ i-ix (73-81). *Four right efforts.*

'Monks, there are these five which are a source of weakness to training. What five?

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[1] *Vinibandha.* *D.* iii, 238; *M.* i, 101; *A.* iii, 249; v, 17.

[2] Reading *passa* with the text; *cf.* above, p. 226.

Taking life *and so forth.*[1] Monks, these are the five. . . .

Monks, when these five are put away, four right efforts[2] should be made to become. What four ?

Monks, herein a monk puts forth desire, strives, stirs up energy, as it were stretches forth his mind and resolves that the evil and wrong states, which have not arisen, shall not arise.

. . . that those, which have arisen, shall be put away.

. . . that the good states, which have not arisen, shall arise.

He puts forth desire, strives, stirs up energy, as it were stretches forth his mind and resolves that the good states, which have arisen, shall persist, shall not be confused, but made to become more, multiplied, made become, fulfilled.[3]

Monks, when these five . . . are put away, these four right efforts should be made to become.'

§ x (82). *Mental bondage.*

(*There are five forms of mental bondage, as stated in* § 72. *When these have been put away, the four right efforts should be made to become.*)

Chapter IX.—Psychic Power.

§§ i-ix (83-91). *Four bases of psychic power.*

'Monks, there are these five which are a source of weakness to training. What five ?

Taking life *and so forth.*[1] Monks, these are the five. . . .

Monks, when these five are put away, four bases of psychic[4] power should be made to become. What four ?

Monks, herein a monk makes become that basis of psychic power of which the features are desire, together with the co-factors of concentration and struggle.

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[1] As above, pp. 299-302.

[2] *D.* iii, 221; *M.* ii, 11; *A.* i, 39; ii, 15.

[3] *Bhiyyobhāvāya . . . bhāvanāya. . . .*

[4] See *K.S.* v, 225.

. . . energy, together with the co-factors of concentration and struggle.

. . . thought, together with the co-factors of concentration and struggle.

He makes become that basis of psychic power of which the features are investigation, together with the co-factors of concentration and struggle.

Monks, when these five . . . are put away, these four bases of psychic power should be made to become.'

§ x (92). *Mental bondage.*

(*Apply* § 72, *with the four bases of psychic power for the four right efforts.*)

Chapter X.—Passion.

§ 1. *The understanding of passion* (*a*).[1]

'Monks, for the complete understanding of passion nine states must be made to become. What nine ?

The thought of foulness . . . the thought of freedom from passion.

Monks, these nine. . . .

§ 2. *The same* (*b*).

(*The four musings and the five supersensuous spheres.*)

§§ 3-20. *Of passion.*

'Monks, for the comprehension . . . the exhaustion . . . the abandonment . . . the destruction . . . the decay of . . . the freedom from desire for . . . the ending of . . . the quittance . . . the renunciation of passion, these (*aforesaid two sets of*) nine states must be made to become.'

§§ 21-340. *Of other conditions.*

Of hatred . . . *of illusion* . . . *of anger* . . . *of enmity* . . . *of hypocrisy* . . . *of malice* . . . *of envy* . . . *of avarice*

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[1] See the last chapters of Books vii and viii.

. . . *of deceit* . . . *of craftiness* . . . *of obstinacy* . . . *of impetuosity* . . . *of pride* . . . *of arrogance* . . . *of intoxication* . . . *of indolence.*

'Monks, for the understanding . . . comprehension . . . exhaustion . . . abandonment . . . destruction . . . decay of . . . freedom from desire for . . . ending of . . . quittance . . . and renunciation of (*the above conditions*), these (*aforesaid two sets of*) nine states must be made to become.'

Thus spake the Exalted One.

Glad at heart, those monks rejoiced exceedingly in the word of the Blessed One.

THE SECTION OF THE NINES IS ENDED.

INDEXES

I.—GENERAL

ABHORRENCE (*jegucchin*), 119, 125
Abidings (*vihāra*), the nine, 276
Abolitionist (*venayika*), 119, 125
Aciravatī, 65, 136
Action (*kamma*), monks not to delight in, 13, 15; belief in, 124 *ff.*; right, 23.
Activities, the (*saṅkhāra*), 105
Adept, 2, 223 (*asekha*); 296
Aggāḷava, 147
Aggregates of grasping (*khandha*), 101, 301; *see* Skandha
Ajātasattu, 11 *ff.*
Ālavī, 147
Alert, -ness (*uṭṭhāna*), 188, 215; (*āloka*), 292
Alley walk, fixing the thought on, 52
Alms, -giving, 20, 128, 143, 160
Ambapālī's Grove, 64
Amity (*mettā*), 54 *ff.*, 68 *ff.*; release by, 103, 198; 168, 233, 265
Analyses, the (*paṭisambhidā*), 19
Ānanda, with the B., on Vajjian growth, 12; the praiseworthy, 21; the Obligations, 140; women going forth, 182; earthquakes, 205; with Udāyin, on percipience, 286; on escape, 296; with Tapussa and the B. on giving up (*nekkhamma*), 293 *ff.*; 248
Anāthapiṇḍika, 56, 262, 272; Park, 1, 20, 24, 56, 103, 175, 231, 237, 248, 252, 262
Aṅgas, 172
Anger (*kodha, -na*), seven conditions, 59 *ff.*; how to understand, 102
Aṅgīrasa, 34, sage
Animals, 24, 66, 114, 130; skins of, 263 *ff.*
Añjana Grove, 287
Annihilationist (*ucchedavāda*), 119, 125
Anotattā lake, 66
Anuruddha, with the B., on thoughts of a great man (*mahāpurisa*), 154 *ff.*; on women who become devas, 175 *ff.*
Arahant, Vajjian, 11; how to become, 99; -ship, 160, 183, 193; -monk, 240, 245; 2, 140
Ariyan, disciple, 2 *ff.*, 72, 79, 108, 241, 259; listener, 39; code, 289; conditions, 241; wisdom, 69; penetration, 3, 232; Dhamma, 15; concentration, 23, 69; conduct, 69; release, 69; how to become, 99; the, 77, 104, 274, 276; silence, 105, 238; way, 151; practices, 204
Arrogance (*atimāna*), 102
Aspiration (*paṇidhi*), 164
Assakas, 172
Assemblies, sorts of, 76 (*cf.* 112); 205
Astray, cannot go, in four ways, 246
Asuras, 137, 290
Attached, the partly, devas who know, 43
Aṭṭhaka, 34, sage
Attributes (*bala*), 150 *ff.*
Auras (*obhāsa*), 201, 290
Avantis, 172
Avarice (*macchariya*), how to understand, 102; *see* Meanness
Awake (*buddha*), 69, 173; awakening (*sambodhi, -a*), 7, 14, 97, 225, 231

Backslidings (*parābhava*), 16
Bamboo Grove, near Kimbilā, 49; Rājagaha, 271
Banyan Tree Park, 149, 181
Barbarians, 152
Barrenness, mental (*cetokhila*) 302

Becoming (*bhava, -ti*), 32, 65, 108; 41 *f.*, 53, 69, 78; 8; 245 *f.*, 253; making become, 15, 28 *f.*, 80, 82 *f.*, 101, 103 *f.*, 151, 163 *f.*, 198 *f.*, 215, 231, 283, 300-6; ought to become, 1, 106; advanced in (*pāragū*), 108
Beyond, the (*uttarin*), 41, 44, 103, 163; all (*anuttara*), 45
Bhaggis, 50, 154; -a, 178
Bhagu, 34, sage
Bhāradvāja, 34, sage
Bhesakaḷā Grove, 50, 154, 178
Bimbī, 229
Birds, 28
Blame, fear of (*ottappa*), 1, 2, 3, 7, 14, 17, 22, 63, 72, 99, 104, 147, 219, 234; a worldly obsession, 107
Body, discriminative (*sāviññāṇaka kāya*), 30
Bojjhā, 175, 229
Bondage (*saṅyoga*), a discourse on, 32
Bounty (*cāga*), 3, 4, 5; *see* Generosity
Bourne (*pada*), 41, 67; *see* Goal
Bowl, when a monk may reject, 227
Brahmā, great, 54, 68; world, 22, 43, 67, 68, 90, 103; devas, 32, 118, 175; hosts, 35, 44; how to arise among, 164; five qualities, 44; his empty palace (*vimāna*), 54; with Māras (*see s.v.*)
Brāhman, as godly man, 31 and *passim*; as *arahant*, 7, 8, 62; how one becomes, 98; as caste, 11 *ff.*, 47, 68, 85, 174; village, 223; householders, 225
Brick Hall, 212
Bright Eyes, 90
Buddha, 2, 124, 129, 130, 149, 160, 167, 227, 247, 264, 296; *see* Awake
Buddhas, 3, 5, 55, 128, 143, 217, 264

Cālikā, 234
Calm, -ing (*passaddhi*), as part in awakening, 14; (*upasama*), 224; *see* Tranquil
Campā, 33, 114
Candikāputta, with Sāriputta on gnosis-declaration, 271
Cankers (*āsava*), 8, 9, 42, 49, 80, 82, 95, 110, 123, 193, 211, 240, 284, 291; -freed, 62; three sorts, 123; attributes of freed monk, 151; what destruction depends on, 284
Cāpāla Shrine, 205
Celestial Coral Tree, 78
Cereals, various, 71, 111, 115
Cetis, 155, 172
Chaddantā, 66
Channels (*mukha*) for loss, 189
Charitable (*cāgavant*), 147; *see* Bounty
Clansman, what leads to his happiness, 190
Cloths, various, 264
Complying, -ance (*anunaya*), fetter of, 5; 107
Composed (*samāhita*), a Dh. for the, 155
Conceit (*māna*), fetter of, 5, 6, 41. 98; *see* Pride
Concentration (*samādhi*), as part in awakening, 14; seven things about, 20; adornments, 23; in musing, 38 (*see s.v.*); signless mental, 45; when far from, 53; right, 63, 219; Ariyan, 69; the chief state, 222, 257; boundless, 283; gnosis as fruit, 287; various, 2, 3, 81, 253
Confidence (*visārada, vesārajja*), 47, 48
Conscience (*sati*), 97; *see* Mindfulness
Conscientiousness (*hiri*), 1, 2, 7, 14, 17, 22, 63, 72, 99, 104, 147, 233
Consciousness (*viññāṇa*), as aggregate, 106; infinite, 23, 204, 270, 275
Consolation (*assattha*: 'breathes again'), 126
Constellations, 51
Contact (*samphassa*), things that spring from, 100, 222
Content, -ment (*sukha*), a worldly obsession, 107; -ed (*santuṭṭha*), a Dh. for, 155, 187
Cool (*nibbāna*), the, 9, 17, 49, 74, 97, 156, 163, 233, 237, 279, 285 *ff.*, 298; element (*dhātu*), 139, 210; -ed (*nibbuta*), 277; the complete (*pari-*), 207 *ff.*, 298; unattached (*anupādā*), 40; be-

come, -ing, completely (*-nibbāyate,*) 54, 62; *-nibbāyin*: *tattha*) 8, 268, 285; (*antarāupahacca-*, *asaṅkhāra-*, *sa-*), 9, 41 *ff.*, 100, 253; -ed (*parinibbuta*), 49, 69, 223; making completely (*-nibbāpenti*), the self (*attānaŋ*), 27, *cf.* p. 54; be cool (*parinibbātu*), 207; a cooling (*-bbāyika*), Dhamma, 152; of iron, in simile (*nibbāyeyya*), 41 *ff.*, *cf.* also, 2, 27, 214
Countries, the middle, 153
Courses (*gati*), the five, 301; *see* Farings.
Coveting (*abhijjhā*), 292
Craftiness (*sāṭheyya*), how to understand, 102
Crocodile Hill, 50, 154, 178
Cundī, 229

Deathless (*amata*), the, 27 *ff.*, 257, 298; *cf.* Immortality
Deceit (*māyā*), how to understand, 102
Decline (*parihāniyā*), things that make for in Vajjians, 10, 12; in monk, 13 *ff.*; in layman, 15 *ff.*
Deeds (*atthacariyā*), the best, 242; (*kamma*), ripening of, 255
Deer Park, in Bhesakaḷā Grove, 50, 154; Añjana Grove, 287
Delusion (*moha*), 8, 23; (*parāmāsa*), 98
Deliverances (*vimokkha*), the, 203
Destruction, decay, etc., seeing in many things, 100 *ff.*
Desire (*icchā*), evil; 1, 10, 14, 21; (*kāma*), aloof from, in musing, 3, 38, 275 *ff.*; (*chanda*), 16; as the root of things, 222; putting forth, 241; 246
Detached (*anupādisesa*), devas who know, 43
Deva(s), 2, 5, 16 *ff.*; brahmā, 22, 79, 269; radiant, 23, 68, 269; lustrous, 23, 269; royal, 34, 35, 68, 79, 164, 172; earth, 79; long-lived, 152; -eye, the, 50, 96; talk to laymen 145, 146; their ten ranges, 165
Devadatta, 109, 271
Dhamma, testing, 2, 14; -view, 3, 5; vision of, 128; in brief, 186, 198; zest, sweetness of, 285; Ariyan, 15; -discipline, 21, 22, 181; -hymn, 36; the tathāgata's, 48, not seen in anger, 60; -follower, 7, 45, 146; -talk, 38; -knower, 75; -discourse, 112, 130, 238; -teaching, 143; the nine sections of, 75; for going abroad, 191; -bearers, 207; setting aroll 209; to be seen for oneself, 297; how to recognise, 96; -sight, 143; when layman preaches to monk, 144; devas declare about, 144; what is not, 187; various, 10, 15 *ff.*, 47, 51, 57, 69, 77, 80, 105, 124, 128, 137, 144, 149, 152, 155, 167, 210, 228, 240, 258; best gift, 241
Dhavajālikā, 110
Dice-play, 189
Diffuse (*papañca*), 155
Discipline, 95 *ff.* and *passim*
Discontent (*anabhirata*), 29; (*asantuṭṭhi*), 187
Discourse, threefold, graduated, 128, 143
Discrimination (*nepakka*), 73
Disgust (*asubha*), when set up, 28
Disputes, how to settle, 97
Doubt (*vicikicchā*), 39, 144; *see* perplexity.

Earnestness (*appamāda*), 16, 17, 80, 89
Earthquakes, eight causes, 205 *ff.*
Eastern Bamboo Forest, 155
Eastern Park, 140, 174, 178
Eating, not in moderation, 15
Effort (*voyoga*), 15; peace from, 54; (*vāyāma*), 23, 214, 229; (*padhāna*), 82 *ff.*, 139, 304
Emancipation (*vimutti*), 8, 42, and *passim*; the most precious state, 222; *see* Release and Liberation
Employments, various, 188
Ending (*nirodha*), 14, etc.; gradual, 275, 299
Energy, -etic (*viriya*), 7, 10, 16, 21, 50, 73, 99, 105, 121, 131, 234; as part in awakening, 14; Dh. for, 155; power of, 2, 241
Enmity (*upanāha*), how to understand, 102
Envy, -ious (*issā*), 1, 6; how to understand, 120

Escape (*nissaraṇa*), to the beyond, 44; (*okāsâdhigama*), from the noose, 286, 296
Exertion (*viriyârambha*), 16, 187
Expectation, 10, 13, 103; *cf.* 31, 255
Expiation, rules as to, 228

Faculties (*indriya*), 82, 139, 151
Failure (*aparihāna*), 216; see Decline
Fairies (*devatā*), 175
Faith (*saddhā*), 1, 3, 4, 5, 7, 14, 22, 50, 71, 99, 147, 161, 188, 210, 233, 242; -follower, 7; -freed (*vimutta*), 7, 45, 146
Fame (*yasa*), a worldly obsession, 107; *see* Homage
Family, when not to be visited, 6
Fancies (*papañcita*), 40; *see* Diffuse
Farings (*gati*), of man, 40; *see* Courses
Fear (*bhaya*), how engendered, 61; the five, 242; -ful, 290; -lessness, 48; the fearless, 298
Feelings (*vedanā*), 105; their rise and set, 114
Fellowship, when praised, 53
Femininity, 32
Fetters (*saṃyojana*), worn away by amity, 103; how to snap, 285; the three, 7; the five, 8, 38, 41, 145, 301, 302; the seven, 5
Fires, seven sorts, 23 *ff.* · 41
Fortress, its supplies, 71
Freed-both-ways (*ubhato bhāgavimutta*), 7, 44, 146, 297
Friend, -ship, 17; ways of, 18, 19, 45
Frugality (*subharatā*), 187

Gabled Hall, 46, 124, 142, 174, 181, 205
Gaggarā lake, 33, 114
Gain (*lābha*), greedy for, 1; a worldly obsession, 107; 188
Gandhāra, 172
Gandharvas, 137
Ganges, -ā, 65, 136
Gatherings, four bases of, 149 (*sangaha*); *see* Sympathy
Gayā, Head, 201
Gems, the seven, 55, 172, 68; in ocean, 137
Generosity (*cāga*), 191, 242; *see* Bounty
Ghosita Park, 21, 175, 286, 295
Gifts, giving, -er (*dāna*), eight ways, 160; grounds for, 161; cheerful, |4; why results vary, 33 *ff.*; of greeting, 36; visible results of, 46; master-, 46; five great gifts, 168; the best, 241; 263
Giftworthy, 8; fire of, 23 *ff.*
Giribbaja, 245
Gnosis (*aññā*), 138, 245; the fruit of concentration, 287
Goal (*attha*), 2, 61; (*pada*), 108; (*pariyosāna*), 30
Godly life (*brahmacariya*), 1, 4, 5, 21, 31, 45, 104, 159, etc.; the principle of, 112; five rules of training in for householder, 144; when timely to live, 152 *ff.*; why not lasting long, 185; why one lives, 255 *f.*; where may be lived, 266
Godly men (*brāhmaṇa*), 31 and *passim*; *see* Brāhman
Gold, 5; -smiths, 80; various kinds, 174
Good (*attha*), 163, 242; *see* Weal
Goodwill (*paṭisanthāra*), 16, 17; (*avyāpajjha*), 168
Gotama, 12, 24, 30, 69, 117, 191, 224
Gotamaka shrine, 206
Grace (*pasāda*), 3, 5; *see* Trust
Grasping (*upādāna*), 40
Growth (*vuddhi*), 78; things that make for, in Vajjians, 10 *ff.*; in monk, 13 *ff.*; in layman, 15 *ff.*; (*sambhava*), 208; *see* Progress, Origin

Hankering (*icchā*), various kinds, 194 *ff.*; *see* Desire
Happiness (*sukha*), 32, 54 *ff.*; celestial, 172; which is not sensed, 279 *ff.*
Hatred (*dosa*), 8, 23, 98, 119, 126; how to understand, 102
Hatthaka, 147 *ff.*
Heaven (*sagga*), 128
Hell, 25, 85, 122 and *passim*.
Highwayman's qualities, 222
Hindrances (*nīvaraṇa*), the five, 293, 300
Homage (*yasa*), 224 ; *see* Fame

Homeless life, 45
Honour (*sakkāra*), 1, 107
Hope, living the godly life in the (*paṇidhāya*), 31; (*atthāya*), 255
Householder, fire of, 23 *ff.*
Hypocrisy (*makkha*), how to understand, 102

Icchānaṅgala wood, 224
Ignorance (*avijjā*), fetter of, 5; shell of, 120; stain of, 134; hemmed in by, 154
Ill (*dukkha*), 3, 6, 8, 9, 31, 39, 68, 109, 117, 123, 128, 143, 173, 256; seeing in many things, 100; -ender, 69
Illusion(s) (*maññita*), 40; (*moha*), how to understand, 102; *see* Delusion
Immortality (*amaraṇa*), 91; *cf.* Deathless
Impartially, giving, 144, 146
Impermanence, -nt (*anicca*), 8, 14, 27, 151, 258, 265; ill in, 29; seeing in many things, 100
Impetuosity (*sārambha*), how to understand, 102
Import (*attha*), 240
Inaction (*akiriyā*), theory of, 119; 124
Inclination, 124
Income, 189
Indolence (*pamāda*), how to understand, 102; (*kosajja*), 187
Infatuation (*moha*), 98, 119, 126; *see* Delusion
Insight (*paññā*), 104; *see* Wisdom; (*vipassanā*), 239
Intoxication (*mada*), how to understand, 102
Invitation festival, the (*pavāraṇā*), 183
Island (*dīpa*), of support, 62
Issues (*gata*), 39

Jambudīpa, 265
Jantugāma, 234
Jānussoṇi, 30
Jaṭilāgāha, 287
Jeta Grove, 1, 16, 20, 24, 56, 103, 175, 231, 237, 248, 252, 261, 262
Jīvika-Komārabhacca, 150

Kakkarapatta, 187
Kallavāḷamutta, 50
Kambojas, 172
Kāṇā, her mother, 229
Kaṇṇamuṇḍā, 66
Kapilavatthu, 149, 181
Karma (*kamma*), 122, 163; *see* Deeds, Action
Kāsis, 172
Kassapa, sage, 34; Pūraṇa, 287
Khemā, 229
Khujjuttarā, 229
Kimbilā, -a, 49
Kindness (*peyyavajja*), the best, 241 *ff.*
Knower (*aññū*, *cf.* Gnosis), seven sorts, 75 *ff.*
Knowledge (*vijjā*), 2, 163; (*ñāṇa*), 63, 201, 219, 256, 295; (*abhiññā*), 21, 159
Koliyans, 187, 229
Kosala, -ese, 84, 172, 223
Kosambī, 21, 175, 286, 295
Koviḷāra Pāricchattaka, 78; *see* Celestial Coral Tree
Kunālā, 66
Kuru, northern, 265

Layman, -disciple, 15; non-returner, 146; when may express disapproval of a monk, 227; how one becomes, 149
Laws (*dhammā*), Vajjian, 10
Leanings (*anusaya*), 6, 41
Learning, -ed (*suta*), 99
Liberation (*vimutti*), 257; *see* Emancipation, Release
Licchavis, 10, 124
Light (*āloka*), fixing the thought on, 51; but *cf.* Alert and p. 292
Life (*jīvita, -ka*), is short, 91; its span, 93; the even, 189, 215
Listening, -ers (*sāvaka, suta*), 3, 14, 49, 72, 147
Longknee, the Koliyan, 187
Loss (*alābha*), a worldly obsession, 107
Lust(s) (*bhavarāga*), fetter of, 5; worldly, 41; (*rāga*), 98, 119, 126, *see passim*; lustlessness, 164; (*kāma*), as fire pits, 151; names for, 192

Macchas, 172
Magadha, -an, -ese, 11, 50, 172
MahāKoṭṭhita, with Sāriputta, on why one lives the godly life, 254 *ff.*

MahāMoggallāna, with Brahmā Tissa and the B. on devas' knowledge, 43 *ff.*; with the B., on getting rid of drowsiness, 50 *ff.*; ejects a monk from assembly, 141; 35, 248
Mahānāma, Sakyan, 149 *ff.*
Mahāpajāpatī, asks and obtains permission from the B. to go forth, 181 *ff.*; is told Dh. in brief, 186
Mahāvana, 46, 124, 142, 174, 181, 186, 205, 293
Mahī, 65, 136
Mahisavatthu, 110
Mahout, 90
Malice (*palāsa*), how to understand, 102
Mallas, 172, 293
Mallikā, 229
Mandākinī, 66
Mantras, 91, 134
Manujā, 229
Many Sons Shrine, 206
Māra(s), 32, 48, 118, 175, 202; the Evil One, 71, 75; his snare, 62; range, 154; tempts the B., 206 *ff.*; where he cannot see one, 291
Marriage ceremony, 144
Masculinity, 32
Master (*satthar*), the, 16, 17, 135; *see* Teacher
Mean, -ness (*macchari, -ya, macchera*), 1, 4, 6, 242; five forms, 302; *see* avarice (*hīna*), 261
Meaning (*attha*), 75
Meat, eating, 129
Medicines, various, 71, 156 *ff.*
Meghiya, with the B., on how to win mind-emancipation, 234 *ff.*
Merit (*puñña*), the peerless field for making, 6; fear not, 54; bases of such action, 164; yields in, 167; growth by generosity, 191; transferring to another person, 37; various, 25, 104, 194
Messages, who may take, 134
Metals, various, 263
Metaphysics (*lokâyatika*), 287
Migāra Rohaṇeyya, 5; mother of, 140, 174, 229
Mindful, -ness (*sati*), as part in awakening, 14; a Dh. for the, 155; of death, 212 *ff.*; the master state, 222; four arisings of, 82, 139, 151, 299; various, 2, 10, 13, 21, 38, 50, 73, 99, 113, 158, 219, 233, 257, 276
Mortification (*tapas*), 120, 125
Mote Hall, 124
Mount Vulture's Peak, 11, 13, 43, 109, 245
Muse, musers, 94, 262, 286; what they should make known, 285
Musing (*jhāna*), 3, 22, 38, 71, 73, 79, 95, 121, 156, 159, 193, 210, 275 *ff.*, 289 *ff.*, 296; the confounding of, 283
Muttā, 229

Nādika, 212
Nāgas, 137
Nakulamātā, 178, 229
Naḷeru, 117, 136
Nanda, his qualities and the way for him, 112 *ff.*
Nandaka, 237
Nibbāna, *see* Cool
Nigaṇṭhas, 124, 127 *ff.*; the (Nāṭaputta), 124, 288
Nimba tree, 117, 136
Nodding, 50
Non-returners, -ing, 140, 183, 193
Nothingness (*ākiñcañña*), 204, 270, 275
Nuns, being freed, 43; the qualities of an adviser, 186

Obligations, the (*pātimokkha*), 95, 105, 131, 140, 232, 236
Obscurity (*ayasa*), a worldly obsession, 107
Observance day, the (*uposatha*), when the monks could keep, 142; 33, 140, 170 *ff.*, 259
Obstinacy (*thambha*), how to understand, 102
Ocean, its marvels, 136
Offence, specified, rules as to, 228
Offerings (*bali*), 10
Office-bearers, 15
Once-returner, -ing, 8, 140, 183, 193
One-pointedness (*ekaggatā*), 23
Order, the, 13, 15 *ff.*, 35, 47, 80, 105, 124, 128, 133, 138, 140, 146, 149, 168, 228
Origin (*sambhava*), 222; *see* Growth, Progress

Padumā, 229
Pahārāda, asura, 136 *ff.*
Pain (*dukkha*), a worldly obsession, 107, *see* Ill
Pañcāla, 172
Pañcālacaṇḍa, 296
Passion (*rāga*), 8; fire of, 23 *ff.*; how to understand, 101, 229; *see* Lust
Peace (*santa*), 41, 294; (*khema*), 48, 53, 207; *see* Security
Perception(s) (*saññā*), 40, 105; their rise and set, 114; neither nor non-, 204, 270, 276
Percipient (*saññin*), how one is, yet senses not (*paṭisaṃvedati*), 286
Perfection, -ing, -ed ($sam\sqrt{pad}$), 162-3
Perplexity (*vicikicchā*), 98; *see* Doubt
Persons (*puggala*), worthy, 6, 8, 9, 99 *ff.*—3,640 persons, 101
Petas, 152; realm, 169
Pity (*karuṇā*), as God-state, 199
Poise (*upekhā*), as part in awakening, 14; when set up, 28 *ff.*; how acquired, 41; as God-state, 199; in the fourth musing, 276, etc.
Powers (*bala*), 2, 3; the five, 82, 139; the four, 241; psychic (*iddhipāda*), the four, 82, 139, 151; what can be effected if made to become, 206; in detail, 304
Praise (*pasaṃsā*), a worldly obsession, 107; (*anavaññatti*), greedy for, 1; (*niddasa*), grounds for, 9, 20
Precepts (*sīla*), 128; *see* Virtue
Precise (*nippapañca*), 155
Pride (*māna*), how to understand, 102; (*soṇḍa*), 52
Profitable things (*sampattiyo*), 16
Progress (*sambhava*), 16; *cf.* Growth, Origin
Promise (*attha*), 243
Property (*nibbhoga*), 118
Puṇṇiya, 220
Purpose (*attha*), 198, 222

Qualifying ($\sqrt{pac}$), 34

Rājagaha, 11, 43, 109, 150, 245, 271, 279
Rajah, 4, 5, 11 *ff.*
Rathakārā, 66
Rebirth (*upapatti*), due to gifts, 163; (*apagabbha*), against, 120, 125
Recluse (*samaṇa*), how one is, 98
Reflections (*vitakka*), their rise and set, 114; *see* Thoughts
Release (*vimutti*), 123, 186; Ariyan, 69; flavour of (*rasa*), 139; *see* Emancipation, Liberation
Reliance, -ant (*upanissāya*), 80; (*nissaya*), 233
Renunciation (*pahāna*), 14, 102, 230; (*cāga*), 150, *see* Bounty; (*nekkhamma*), 128, 142, 224; *see* p. 293
Requisites, of fortress, 70
Resisting (*paṭigha*), fetter of, 5
Respiration, when it ends, 275
Restraint (*dama*), 62
Righteousness (*anavajja, kusala*), 72, 80 and *passim*
Robbers, 5, 185
Rolling on and back, worlds, 54
Rose Apple Grove, 55
Rules, for women, 183 *ff.*
Rūpī, 229

Sacrifice (*yañña*), 24, 104
Saddhamma, 15, 16, 49, 55, 77, 149, 154, 167, 194
Sajjha, 246
Sāketa, 287
Sakka, 54, 68, 111, 165
Sakya, -yan, -yas, 149, 181, 224; sons of the, 139
Sāmavatī, 229
Samiddhi, 256
Sankheyyaka mountain, 110
Santusita, 165
Sarabhū, 65
Sārandada, 10, 206
Sāriputta, with the B., on seven good qualities, 17; on grounds for praise, 20; on the result of giving, 33 *ff.*; on whom a monk should rely, 80 *ff.*; on the attributes of a canker-freed monk, 151; on persons who die without attachment, 252 *ff.*; the B. tells of his endowments, 19; with Moggallāna, 35; his lion-roar, 248 *ff.*; with Koṭṭhita, on

why one lives the godly life, 255; with Samiddhi, on the basis of purposive thoughts, 256; with Candikāputta, on thoughtfulness, 271; with monks, repeats two suttas preached by the B., 215-6; with Udāyin, on how the cool ought to be understood as happiness, 279 *ff*.
Sāvatthī, 1, 20, 24, 56, 103, 140, 174, 175, 231, 237, 248, 252, 262
Scope (*attha*), 18; *see* Goal, Hope, Promise
Seasons, the, 93
Seclusion, -ed (*pa-viv-eka, -itta*), 151, 155, 224
Security (*khema*), the, 298; *see* Peace
Seer-in-body (*kāyasakkhin*), 7, 44, 146, 297
Self (*attan*), no, 9; not the, 14; made-become, 15; cooling, 27; none in ill, 27, 29; seeing none in many things, 100; -knower, 76; weal of, 89; -seeking (*sâpekha*), 34
Sensing (*paṭisaṃvedati*), when none, 286
Services (*kāra*), being fruitful, 89
Seven Mangoes Shrine, 206
Shrines, Vajjian, 10
Signless dweller (*animittavihārin*), 45
Sīha, general, 46 *ff*., 124 *ff*.
Sīhapapātā, 66
Sineru, mount, 64 *ff*.
Sirimā, 229
Skandhas, 105; *see* Aggregates
Slaves, 26, 70
Sleep, monks not to delight in, 13, 15
Sociability, 187
Solitude (*paviveka*), 187; *see* Seclusion
Somā, 229
Soṇā, her mother, 229
South Hill, 35
Space (*ākāsa*), infinite, 23, 204, 270, 275
Speech, fair, 17; right, 23, 229
Spheres (*āyatana*), 23, 269; mastery of, 202
Spoke-Rim, 90
Spontaneous birth (*opapātika*), 8, 285
Squirrel's Feeding Ground, 271, 279
Stains (*mala*), eight sorts, 134
Standards (*ṭhāna*), for arahant, 246; for householder, 191
Stations (*ṭhiti*), of survival (*viññāṇa*), 22
Stream, part of the upward (*uddhaṃsota*), 9, 42
Streamwinner, -ing, 7, 44, 140, 273
Strife (*āghāta*), the base of, 275
Sudhanā, 229
Sujātā, 56
Sulkiness (*appaccaya*), 114, 133
Sumanā, 229
Sunetta, 67; *see* Bright-Eyes
Sunimmita, 165
Suppavāsā, 229
Suppiyā, 229
Sūrasenas, 172
Survival (*viññāṇa*), stations of, 22
Sutavan, 245
Suyāma, 165
Sympathy (*muditā*), 199; (*saṅgaha*), power of, 241; *see* Gatherings

Talks, monks not to delight in, 13, 15; provoking, 53
Tapussa, 293
Taste (*rasa*), in double meaning, 118
Tathāgata, 2, 24, 39, 72, 118, 126, 142, 152, 181, 206, 264; what he is blameless of, 48; why it occurs to him to preach Dh., 220; eight terms for, 223
Teacher (*satthar*), 80, 104, 144, 160; his word (*vacana*), 154; (*sāsana*), 97, 187; of Sunetta, 68; *see* Master
Temper (*kopa*), 114, 133; *see* Anger
Things (*dhammā*), the root of, 221
Thirty devas, their tree, 78; their king, 111; how to arise among, 164; 68, 172, 265
Thoughts (*saññā*), with deathless as goal, 27; how to make radiant, 51, *see* Perceptions; (*vitakka*), three evil, 236; of a *mahāpurisa*, 155; the base of purposive, 256

Tigerfoot, 187
Tiller, 90
Timis, fabulous fish, 137
Tissa, brahmā, 43 *ff.*
Tissā, her mother, 229
Toils (*ākāra*), of a woman, 135; (*saṅsāra*), of birth and death, 154
Training (*sikkhā, sekha*), 9, 15, 16, 17, 21, 80, 105; disavowing, 134; gradual, 138; rules of in godly life, 144
Tranquil, -lity (*cittaŋ pasīdati*), 143; (*passaddhi*), 299
Treasures, 3 *ff.*
Troops, various, 70
Trust (*pasāda*), 15; *see* Grace
Truth (*sacca*), whose name is, 191; (*attha*), 20, 252
Tusita devas, 68, 79; how to arise among, 164, 173; the bodhisat quits, 209

Udāyin, 279, 286, 295
Udena Shrine, 206
Ugga, minister, 4; householder, of Vesālī, 143; of Hatthigāma, 145
Uggatasarīra, 24
Ujjaya, 191
Uncertainty (*vicikicchā*), fetter of, 5; *see* Doubt, Perplexity
Unexplained (*avyākata*), the, 39
Unprofitable things (*vipatti*), 16
Upāli, 96
Upright (*uju*), 194; *see* Way
Uruvelakappa, 293
Uttara, 110, talks with deva-king
Uttarā, Handa's mother, 229

Vajjians, 10 *ff.*, 145, 172
Vāmadeva, 34
Vāmaka, 34
Vanities (*vidhā*), 30
Vasavattin, 166; at p. 54 'all-powerful'
Vāseṭṭa, sage of old, 34; disciple, 174
Vassakāra, 11
Vedas, the three, 160
Vegetation, 65
Velāma, 263
Veḷukaṇḍa, 35
Venerable, fire of, 23
Verañjā, 117, 136
Vesālī, 10, 46, 64, 124, 127 *ff.*, 142, 174, 181, 185, 186, 205
Vessavaṇa, 35, 110
Videhan, 11
View (*diṭṭhi*), unqualified in text, 4, 10, 21, 62; wrong (*micchā-*), 1, 106, 122; (*pāpa*), 117, detailed, 152-3; right (*sammā*), 23, 122, 131, 229; fetter of, 5; issues (*gatā*), 39; of individuality, 98; a person of right (*-sampanna*), 264; view-winner (*-patta*), 7, 45, 146
Virtue, -ous (*sīla*), 3, 4, 5, 50, 147, 164, 188, 242; more (*adhi-*), 15
Visākhā, 174, 178, 229
Vision (*dassana*), 63, 201, 219, 295; a person of (*diṭṭhisampanna*), 90; *see* View
Vote, majority (*yebhuyyasikā*: 'what is of the majority'), 97

Wanting (*icchā*), much, little, 187, 232; *see* Desire
Wariness (*ārakkha*), 188, 215
Watchfulness (*sampajañña*), 192
Way (*magga*), 128, 143, 191; Ariyan, 82, 151; straight (*uju*) 131; divine (*diviya*), 161; perfect (*-sampadā*: 'the perfection of the), 163; declared by the tathāgata, 154 (*gāminī*), 3
Weal (*attha*), 19; *see* Good, Goal
Weapons, various, 55, 62, 70
Welfare (*hita*), 149
Well-farer (*sugata*), 45, 69, 143, 152, 206
Wheel-turner (*cakkavattin*), 54, 68
Wheel-Wright, 91 *ff.*
Wis-e, -dom (*paññā*), 2, 3, 4, 7, 14, 19, 22, 50, 70, 99, 117, 147, 151, 163, 188; power of, 241; Ariyan, 69; (*adhi*: more), 239; a Dh. for, 155; the further state (*uttara*), 222
Wish (*vasa*), turning the mind according to one's, 20
Wives, seven kinds, 56 *ff.*
Women, their going forth, 181; rules for, 183
World-cycles, 68
World-knower, 2, 72
Wrath (*kuddha*), 62

Yakkhas, 37
Yāma, 68, 79; how to arise among the devas of, 164; 165, 172
Yamataggi, 34
Yamunā, 65, 136
Yoke-mate to asking (*yācayoga*), 4

Zeal (*pema*), 9, 21; (*viriya*), 62
Zest (*pīti*), as part in awakening, 14; in musing, 38, 276

II.—SIMILES

Adze-handle, 83
Archer, 288
Autumn rains, 66

Barley plot, 115
Bending the arm, 43, 50, 111, 155
Boil, 257
Boon companions, 58
Bowl of fat, 251
Bubble, 91
Bull, 250
Burning oil, 67
Burning turban, 214

Clean cloth, 128, 143
Clothes chest, 156
Cock's feather, 28
Coral Tree, 78
Cow, 92, 281

Deva-battle, 290
Dew, 91
Divan, 156
Dressed up, 251
Duster, 250

Earth, water, fire, wind, 249

Fig-tree glutton, 189
Fire-pits, 151
Fisher folk, 56, 224
Flame in smoke, 61
Fortress, 69 *ff*.
Four-footed creatures, 238

Gabled house, 156
Garland, 184
Gold ring, 80
Good rain, 167
Grain eap, 111

Hen's egg, 82, 120

Iron slab, 41

Line on water, 92
Lump of meat, 92
Lying lion-like, 52

Medicines, 156
Men in water, 7
Merchant, 154
Mess of rice, 156
Moon, 104
Mountain river, 92
Music, 176

Ocean, 136
Only son, 57

Paddy field, 161
Palm tree stump, 6, 118
Potter's oven, 66
Pot-thieves, 185

Quenched flame, 2

Reservoir, 185, 189
Rice field, 185

Scales, 189
Scavenger, 250
Scorched, 61
Scum, 88
Sheen of moon, 174
Ship, 94
Slayer, 29
Spittle-gob, 92
Starveling, 189
Steed, 266
Stone column, 272
Sugar cane, 185
Swords, 24

Thoroughbred, 130 *ff*.
Trees, 63 *ff*., 219
Tusker, 291

Water-pipes, 116
Winnowed corn, 115
World's end, 288

Younger sister, 58

III.—TITLES OF SUTTAS

A boil, 257
Action, 13, 164
After the rainy season, 248
A man's hold, 135
Amity, 54, 103, 259
Anger, 58
Ariyan practices, 204
Assemblies, 205
At Gayā, 201
At Sārandada, 10
Attributes, 150
A woman's toils, 135

Bad qualities, 99
Beings, 269
Believing, 14
Bojjhā, 175
Bright-Eyes, 90
By these means, 298

Conscientiousness, 17, 63
Craving, 269

Decline, 15
Devadatta, 109
Dhamma in brief, 186, 198
Dhamma-wise, 75
Disapproval, 227
Dread and hatred, 272

Earnestness, 16
Earthquakes, 205
Ending, 299
Enough, 196, 216
Excitable, 131
Expiation, 228

Failure, 216
Fair speech, 17
Faith, 210
Fear, 192
Fetters, 5
Fire, 23
Four bases of psychic power, 304
Four right efforts, 303
Friends, 18

Good qualities, 99
Gradual endings, 275, 299
Gradual tranquillity, 299
Grounds for giving, 161
Grounds for praise, 9, 20

Hankering, 194
Hatthaka of Āḷavī, 147
Here and now, 298
He who may advise, 185
Hindrances, 300
Homage, 223

Ill, no self, the cool, 9
Insight, 104
Intercourse, 30
In three ways, 265

Jīvaka Komārabhacca, 150

Longknee, the Koḷiyan, 187

Mahānāma, the Sakyan, 149
Mahāpajāpatī, the Gotamid, 181
Making-become, 82
Man's faring, 40
Mastery, 202
Meanness, 6, 302
Mental barrenness, 302
Mental bondage, 303, 305
Messages, 134
Mindfulness, 219
Mindfulness of death, 212
Musing, 284

Nakulamātā, 178
Nanda's mother, 35
Near Verañjā, 117
Nodding, 50
Not always, 8
Not cloaked, 48

Of other conditions, 102, 230, 305
Of passion, 192, 230, 305
Of this world here, 178, 180
One who attains to the deathless, the fearless, the security, 298
On giving, 33, 160, 161
Other conditions, 98
Other worthy persons, 100

Pahārāda, the asura, 136
Pañcālacaṇḍa, 295
Persons, 6, 247
Persons worthy of offerings, 99
Possible by putting away things, 299
Powers, 2

Qualities not endearing, 106

Rebirths due to gifts, 163
Recluse, 233
Reliant, 233

Sajjha, 246
Sense desire, 300
Sīha, 46, 124
Skilled in the discipline, 95
Some female lay-disciples, 229
Strife, 275
Sutavan, 245
Sweepings, 114

Tapussa, 293
The abidings, 276, 277
The achievements, 215
The adorning, 23
The aggregates, 301
The analyses, 19
The awakening, 14, 231
The bases of indolence and energy, 216
The bondage, 32
The bowl, 227
The brāhmans, 287
The breaking up, 98
The celestial coral tree, 78
The citadel, 69
The complete cool, 298
The cool, 279, 298
The courses, 301
The cow, 281
The deathless, 298
The deliverances, 203
The deva-host, 260
The devas, 290
The eight persons, 193
The excitable steed, 266
The family, 6, 258
The fearless, 298
The field, 161
The fire, 84
The freed-both-ways, 297
The highwayman, 222
The illustrious, 96
The leanings, 6
The lower fetters, 301
The monk, 13
The message, 96
The Observance day, 140
The Observances, 170, 171
The pleasant man, 1
The powers, 241
The proper practice, 228
The root of things, 221
The security, 298
The seer-in-body, 297
The settlement of disputes, 97
The seven, 50
The stains, 134
The stations, 22
The stone column, 271
The sun, 64
The thoroughbred, 130
The training, 299
The tusker, 291
The understanding of passion, 101, 229, 305
The unexplained, 39
The upper fetters, 302
The venerable, 247
The venerable Ānanda, 286
The venerable Anuruddha, 154, 175
The venerable MahāKoṭṭhita, 254
The venerable Meghiya, 234
The venerable Nanda, 112
The venerable Nandaka, 237
The venerable Puṇṇiya, 220
The venerable Samiddhi, 256
The venerable Uttara, 110
The water simile, 7
The wisdom-freed, 297
The wish, 20
The worthy man, 166
Their riddance, 5
Those worthy of offerings, 192
Thoughts, 14, 27, 258
Tissa, 43
To be seen for oneself, 297
To be sought after, 242
Training, 15
Tranquillity, 299
Treasures, 3, 4

Ugga, 4 (of Kosala ?)
Ugga of Hatthigāma, 145
Ugga of Vesālī, 142
Ujjaya, the brāhman, 191
Unariyan practices, 204
Unprofitable, backsliding, 16
Untimely, 152

Vāseṭṭha, 174
Vassakāra, 11
Velāma, 262
Very trifling, 169
Visākhā, 174, 178

Wheel-Wright, 91
Whom should a monk respect ?, 80
Wisdom, 270
With attached remainder, 252
Wives, 56
Worldly failings, 107
Yields, 167

IV.—SOME PĀLI WORDS IN THE NOTES

Aggati, 26
Accharika, 176
Añjana, 265
Anabhihiŋsamāno, 283
Apanijitvā, 51
Abhinibbijjituŋ, 83
Arīhatatta, 99
Āvijeyyāsi, 51
Āhuto, 26
Uddihitvā, 88
Uyyojanika, 158
Kaḷopihattha, 250
Gamiyâbhisankhāro, 124
Ghaṭṭessati, 226
Niddàso, 21
Nema,272
Pacāmi, 34
Paṭivāpeti, 284
Phātiseyyaŋ, 161
Bandhati, 275
Bhāravāhin, 15
Bhūri, 296
Vacanapatha, 184
Venayika, 119
Saddhesiko, 72
Saccāpeti, 228
Sabbalahuso, 169
Sambodhapakkhika, 231
Sākhābhaṅgaŋ, 291
Soṇḍa, 52

V.—VARIANT VERSIONS IN SUTTAS

Book of the Sevens.

Suttas 1–2
„ 3–4
„ 5–6
„ 11–12
„ 16–17
„ 33–4
„ 35–6
„ 39–40
„ 43–4
„ 45–6
„ 71–4
„ 75–8

Book of the Eights.

Suttas 3–4
„ 5–6
„ 23–4
„ 27–8
„ 31–2
„ 37–8
„ 41–2
„ 49–50
„ 57–8
„ 59–60
„ 71–2
„ 73–4
„ 75–6

Book of the Nines.

Suttas 27–8
„ 29–30
„ 32–3

VI.—SOME MAHĀYĀNA PARALLEL PASSAGES

Parallel passages in 'earlier Mahāyāna Sūtras,' as quoted by Śāntideva in Śikshā-samuccaya, translated by C. Bendall and W. H. D. Rouse.

G.S. IV. PAGE	*Subject.*	*Śiksh. trsl.* PAGE
13	Taking no delight in action, talk, etc.	106
20	Turning the mind as one wishes	121
31	Sex intercourse	81
32	How women and men mark sex	227
34	Various gifts	30
53	Let there be no provoking talk	125
54	Description of *cakkavattin*	270
62	Slaying parents in anger	162
65 *ff.*	The seven suns and the earth burnt up	228 *ff.*
73	Mindfulness as gatekeeper	120
92	Life is as a mountain torrent	198
107	The eight worldly obsessions	176
112	All that is well said is the B.'s word	17
113	The points of the compass	234
122	Breaking the egg shell	6
148	Enlisting by kindly word	123
151	The lusts as firepits	83
152	Eight untimely occasions for the godly life	2
168	Boundless amity	122
185	Saddhamma will last 500 years only	114
192	Lust is a disease	81
193	Forest fears	192–3
214	The blazing turban and energy	186
216 *ff.*	Pleas of untimeliness for effort	51
225	Water flowing with the slope	150
232	Right conditions	118
252	Head split in seven pieces	139
257	This body is loathsome	82, 85
265	Merit from training is greater than from gifts	18, 89
280	Happiness without feeling	219
286	Having sense organs but not sensing	196

VII.—NOTES AND CORRIGENDUM

The stock phrase, *anupādisesāya nibbānadhātuyā*, is here translated: 'in the cool element to which naught attaches'—*see* pp. 139, 210; at *G.S.* ii. 124 'in the Nibbāna-state wherein naught remains behind'; at *Dial.* ii. 117 'in that utter passing away in which nothing whatever is left behind'; and at *Dial.* iii. 127 'without any condition of rebirth remaining.'

For various aspects of Nibbāna, as portrayed in *Therīgāthā, see Sisters*, p. xxxvii *ff.*

For *Gita* in the notes read *Gītā*.

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